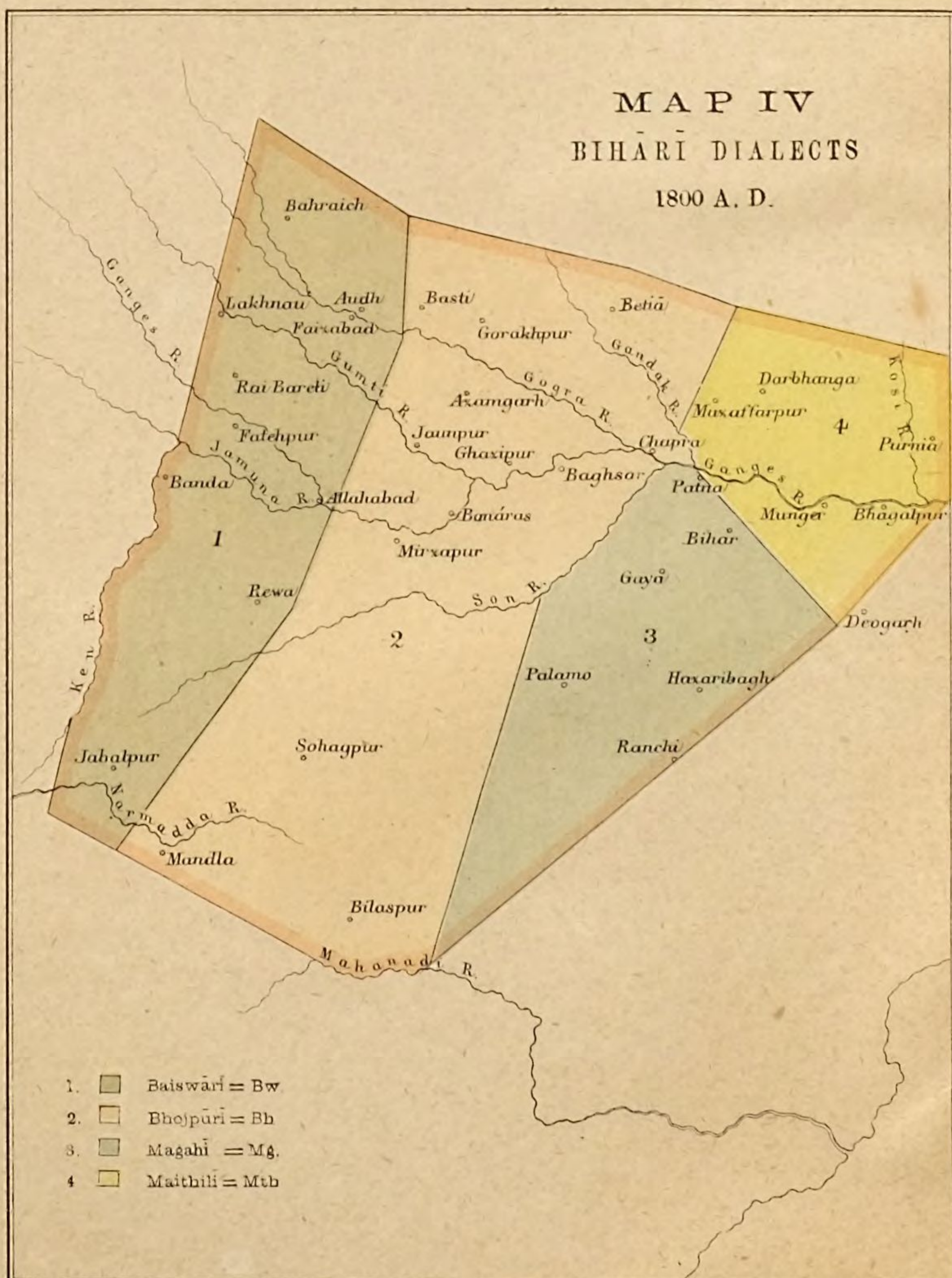
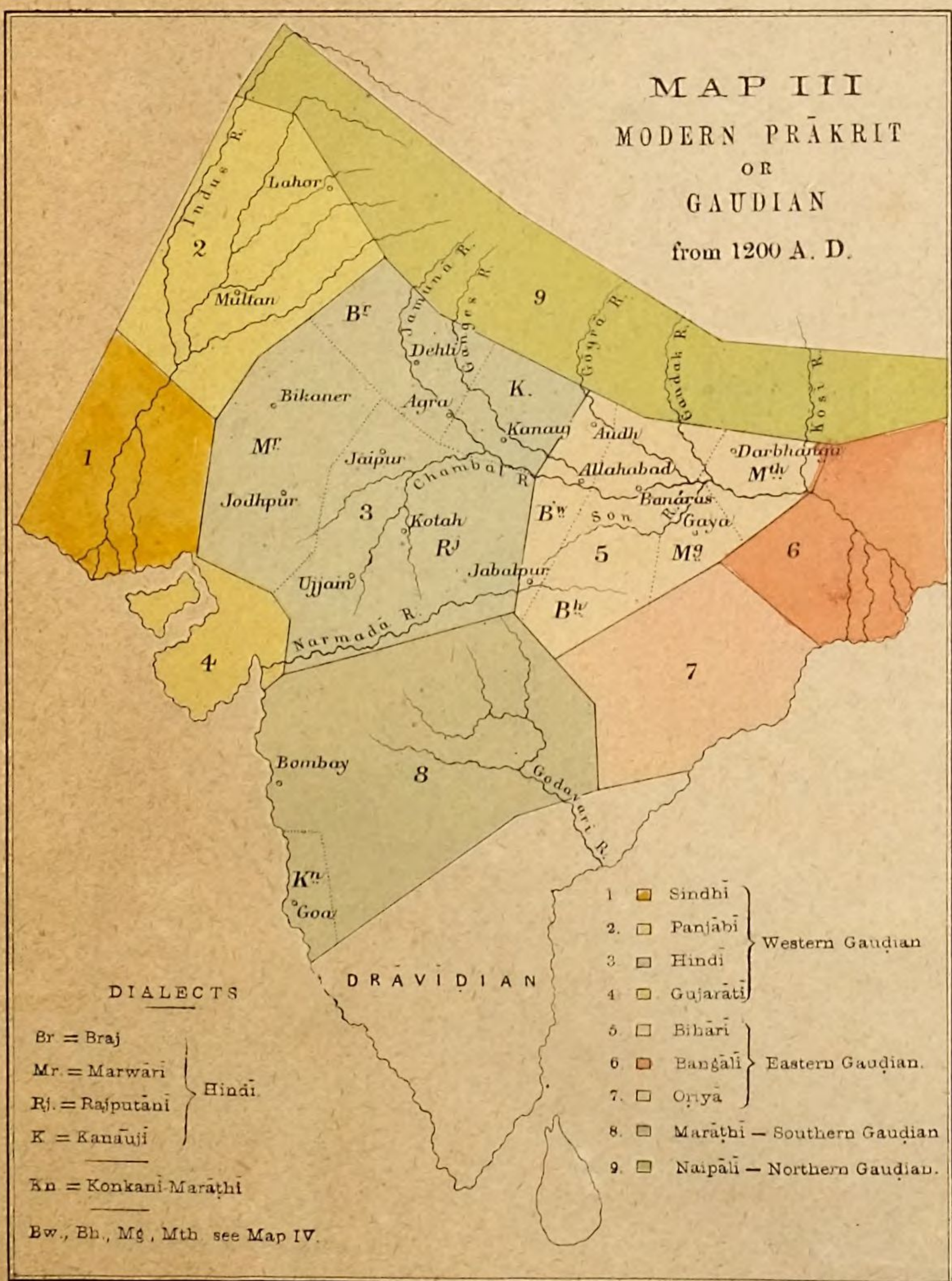
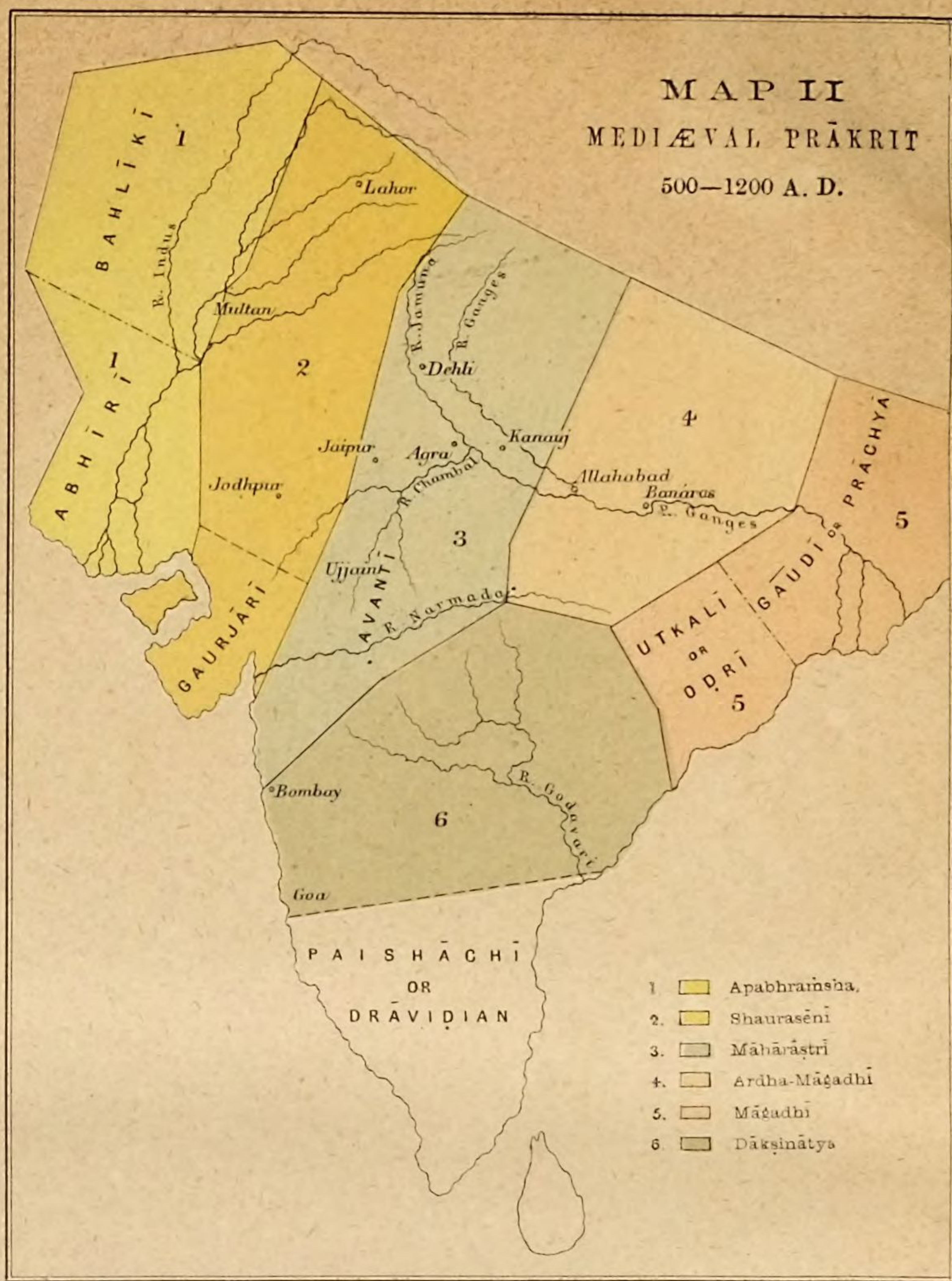
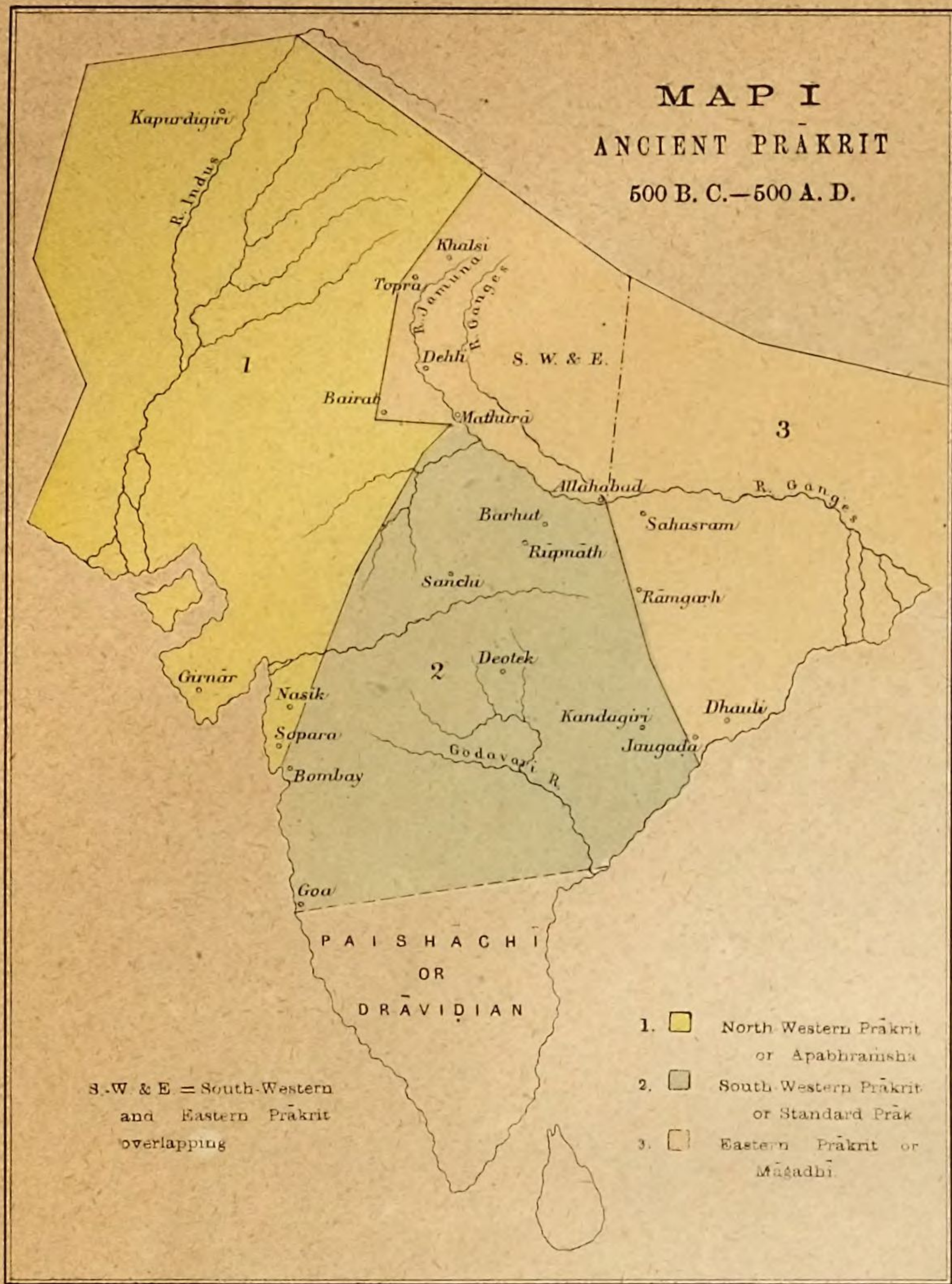


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A

COMPARATIVE DICTIONARY

OF THE

BIHĀRĪ LANGUAGE.

COMPILED BY

A. F. RUDOLF HOERNLE,

OF THE BENGAL EDUCATIONAL SERVICE,

AND

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To

THE HONORABLE SIR ASHLEY EDEN, K.C.S.I., C.I.E.

SIR,

WHEN you, being then Lieutenant-Governor of these provinces, consented more than three years ago to allow us to dedicate this work to you, we little thought that so great a delay would have occurred before this, the first part of it, was published. Nevertheless, we cannot altogether regret that delay, which has resulted, we venture to hope, in making our Dictionary more worthy of your acceptance.

There is a peculiar fitness in dedicating the first Dictionary of the Bihārī language to you; for it was you who, when ruling over these provinces, succeeded in making the national character of the country current in the law-courts, and who first officially recognised the existence of a national language in Bihār.

To you, Sir, therefore, in grateful remembrance of the beneficent reform which you introduced, this work is dedicated by

THE AUTHORS.

CALCUTTA,

BANKIPORE,

1885.

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THE UNIVERSITY OF CHICAGO

CHICAGO, ILL.

1837

INTRODUCTION.

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INTRODUCTION.

(*Ad interim.*)

In issuing the first part of our Dictionary, it will be convenient briefly to explain the method observed by us in its compilation.

I.—SYSTEM OF TRANSLITERATION.

We shall make use of transliteration in the following two cases only:—

- (1) The first word or words of every article (*i.e.*, up to the term Tbh. or Ts., see Chap. 11) in the Dictionary will be transliterated, immediately after its Nāgarī form: thus अत aūt, जत ūt, औतिया autiyā, Tbh. These transliterations will always be printed in *italics*.
- (2) Generally in the Introduction, and occasionally in the Dictionary, transliteration will be employed where it may serve to elucidate our meaning more clearly. In this case italic or roman type will be used according to circumstances.

The systems of transliteration at present in use unfortunately still differ in several important points. It becomes necessary, therefore, to explain clearly the system adopted by ourselves.

- (1) Long vowels are usually indicated in three different ways—thus á or ā or ā. We have adopted the last sign, the horizontal stroke, because it combines most easily with the sign (~) of nasalisation, which so commonly occurs with long vowels: thus अँ ā̃, ई̃ ī̃, ऊ̃ ū̃, etc. The circumflex we shall only employ in the exceptional case of ई̃ ā̃, mentioned in Chapter 4, *e*. The acute accent we shall reserve to indicate, when necessary, the tonic accent or stressed syllable of a word: thus छोटा chhoṭā ‘small.’
- (2) As regards the vowels *e*, *o*, *ai*, *au*, we shall, in order to preserve uniformity, indicate them when they are long, instead of, as it has been usual hitherto, when they are short: thus we spell *e*, ē; *o*, ō; *ai*, āi; *au*, āu; (not ě, e; ŏ, o; ǣ ai; ǡ, au); the short vowels being the ones without diacritical marks.
- (3) The imperfect vowel (see Chap. 2) we indicate by the *apostrophe*: thus देखलँ dekh’lāhū ‘I saw,’ चारि chārī ‘four,’ किछु kichhū ‘something.’
- (4) The *anunāsika* (¨) or nasalisation of a vowel we indicate by the *circumflex* (~): thus अँ ā̃, ई̃ ī̃. In combination with the sign (-) of length, it is placed above the latter: thus अँ ā̃, ई̃ ī̃, etc. The *anuswāra* (^) we transcribe by *m*.
- (5) For the guttural nasal ङ, we have adopted the ‘phonetic’ type ŋ, which is coming into fashion and has the advantage of getting rid of the inconvenient dots or strokes.
- (6) For the hard palatals we have retained the old-fashioned, though somewhat unscientific, signs *ch* (च) and *chh* (छ). They are so well known and so generally used, at least in English, that the inconvenience of discarding them would have greatly overbalanced any advantage that might accrue from the use of a little more scientifically accurate signs, even supposing there were any general agreement as to what the latter should be. The palatal nasal ञ is indicated by *ñ*, the sign now almost universally adopted.

(7) The whole of the cerebral series is indicated by a subscribed dot, according to a well-known and nearly universal practice. We extend it, however, as some have done before us, to the cerebral sibilant ष (ṣ), transcribing the palatal sibilant श by *sh*. This for two reasons—(1) because it preserves theoretical uniformity, and (2) because it conforms to the universal usage of using *sh* to signify the modern sibilant, which is not a cerebral but a palatal sound, as in *Krish'n* कृष्ण (कृष्ण), *Shām Lāl* शाम लाल, etc.

For convenient reference we append a table exhibiting our system of transliteration. The letters are arranged in the order explained below in Chapter 5.

Vowels.*

Dēvanāgarī.		Transliteration.	Dēvanāgarī.		Transliteration.
Initial.	Medial.		Initial.	Medial.	
1	—	,	ए†	ॆ	<i>e</i>
	अ	<i>a</i>	ऐ†	ॆ॑	<i>ê</i>
	आ	<i>ā</i>	ए	ॆ	<i>ē</i>
	इ†	<i>á</i>	ऐ	ॆ॑	<i>ẽ</i>
	उ††	<i>ã</i>	ऐ†	ॆ॑	<i>ai</i>
	ऊ††	<i>ā̃</i>	ऐ††	ॆ॑	<i>āi</i>
	ऋ	<i>ā</i>	ऐ	ॆ	<i>āi</i>
	ॠ	<i>ā̃</i>	ऐ	ॆ	<i>āi</i>
2	—	<i>i</i>	ओ†	ॆ	<i>o</i>
	इ	<i>i</i>	औ†	ॆ॑	<i>õ</i>
	उ	<i>ĩ</i>	ओ	ॆ	<i>ô</i>
	ऋ	<i>ĩ</i>	औ	ॆ॑	<i>õ</i>
3	—	<i>ũ</i>	ओ†	ॆ	<i>au</i>
	अ	<i>u</i>	औ†	ॆ॑	<i>āu</i>
	आ	<i>ũ</i>	ओ	ॆ	<i>āu</i>
	इ	<i>ũ</i>	औ	ॆ॑	<i>āu</i>
	उ	<i>ũ</i>	ओ	ॆ	<i>āu</i>
	ऋ	<i>ũ</i>	औ	ॆ॑	<i>āu</i>

* The vowel ऋ and anuswāra (ं), when they occur in Sanskrit words, will be transliterated by *ri* and *m* respectively.

† These are new signs. See Chap. 4, *e* and *f*.

Consonants.

Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.	Dēvanāgarī.	Trans- literation.
1 { क ख ग घ ङ	k kh g gh ṅ	3 { ट ठ ड ढ ण	t th ḍ ḍh ṛh ṇ	5 { प फ ब भ म	p ph b bh m	7 { श ष स	sh ś s
2 { च छ ज झ ञ	ch chh j jh ñ	4 { त थ द ध न	t th d dh n	6 { य र ल व	y r l w*	8 ह	h

As we shall have occasionally to translate Arabic and Persian words, when quoted as such (*e.g.*, in the comparative portions of our Dictionary), it may be well to state that we follow the system adopted in the dictionaries of Shakespear and Forbes; with one exception, viz. that of using *q* instead of *k* to indicate ق. For the sake of convenience we give here a list of the signs appropriated for those consonantal sounds which are peculiar to Arabic and Persian:—

Ar. Prs.	Roman.	Ar. Prs.	Roman.	Ar. Prs.	Roman.
ا	a	ز	z	ظ	ẓ
ث	ṯ	ژ	zh	ع	ʿ
ح	h	ص	ṣ	غ	gh
خ	kh	ض	ẓ	ق	q
ذ	ẓ	ط	t	ة	h

2.—THE IMPERFECT VOWEL.

The imperfect vowel being a sound frequently met with in the Bihārī (and more or less in the Gaudians generally), and its occurrence not having been sufficiently recognised or noticed, hitherto, it becomes necessary to explain the subject as fully as possible.

By the ‘imperfect vowel’ we mean what is called the ‘voice-glide’ by the English phonetists,† that is the shortest possible vocal utterance, like *o* in the word *Brighton* (*Bright’n*) or the obscure vowel sound in the final syllable of *amiable*, *centre* (*amiab’l*, *cent’r*). It occurs in a threefold variety,

* Or *v* in Sanskrit and Prakrit words.

† See Mr. Sweet’s Handbook of Phonetics, § 200.

according as it partakes of the nature of *a* (guttural), *i* (palatal), or *u* (labial). Practically it may be said to be a very slightly pronounced sound of *a*, or *i*, or *u*.

In this Dictionary we shall indicate the transliterated imperfect vowel by the apostrophe, under which we shall place the vowels *i* and *u*, whenever it is intended to signify the palatal (*i*) and labial (*u*) variety respectively. In Nāgarī it is only convenient to indicate the medial imperfect vowel, which we do by means of a dot (·), as explained below. In the comparative portion of an article we shall not indicate an imperfect vowel in order to avoid any misleading conclusions regarding cognate Gaudian forms of a word.

An imperfect vowel may occur in the middle of a word, or at the end of a word. In the former case it can only occur between two consonants, in the latter case only after a consonant. It can therefore never occur after or before any vowel; nor does it ever commence a word.

The *guttural* imperfect vowel (·) is very often found in the middle of a word, as in घरवा *ghar'wā* 'house,' मिठकावा *mīṭh'kawā* 'sweet.' The cases when it occurs in this position must be learned by practice; no general workable rules on the subject can be given. At the end of a word it only occurs in poetry, where the final sound of every word which according to Sanskrit usage would end in *a* is pronounced as the imperfect vowel (·). In prose and conversation, with a few exceptions, this final sound becomes altogether silent, that is, all words containing it are pronounced as if they ended in a consonant; thus घर 'house' is pronounced *ghar* in prose and *ghar'* in poetry, but never, as in Sanskrit, *ghara*. There are, however, a few cases in which the final *a*-sound is not silent, but is pronounced either as the full vowel *a* or as the imperfect vowel (·); thus देखव * 'you will see' is pronounced *dekh'bā*, terminating with the full vowel, and दत्त 'given' is pronounced *datt'*, terminating with the imperfect vowel (not *dēkh'b* and *datt* respectively). These exceptional cases will be found enumerated in the Dictionary article अ *a*. Hitherto it has not been customary to distinguish between the final *a* when it is silent and when it is pronounced. This practice, however, is rendered all the more inconvenient and misleading by the fact that according to the well-known rule of Sanskrit phonetics the final *a* of every word thus spelt should be pronounced (thus, घर and देखव would be pronounced alike *ghara* and *dekh'ba*). The Sanskrit method of indicating the absence of *a* from any consonant is to append the so-called *virāma* (◌) to the consonant. This would at first sight have seemed the best plan to adopt in writing Bihārī, and to spell *ghar* घर, but *dekh'bā* देखव.† But there are two great objections to it. In the first place, the *virāma* would express too much; for the final *a*, though silent in all ordinary speech, is not really *absent*. In poetry it must be always read, and must be counted in scanning, if the metre is to be preserved. In the second place, the *virāma* is apt to create difficulties in printing. Hence we have thought it better to invent a new sign to indicate the final *a* when it is pronounced, instead of using the *virāma* to indicate *a* when it is not pronounced. We have adopted for this purpose a small circle (◌), placed after the consonant, below the top line, to indicate the full sound of *a*, and a dot (◌), placed in the same position, to indicate its imperfect sound. In this Dictionary, therefore, a final *a* is never to be pronounced except when indicated by ◌ or ◌: thus घर *ghar*, but देखव◌ *dekh'bā* and दत्त◌ *datt'*.

The occurrence of the *palatal* and *labial* imperfect vowels (*i* and *u*) is, in prose, almost entirely limited to the Maithilī dialect of Bihārī. In this dialect, with a few exceptions, the final sound of every word ending in *i* or *u* is pronounced (in prose and poetry alike) as the imperfect vowel *i* or *u* respectively.‡ Thus अछि 'he is,' देखथु 'let him see,' are pronounced *achhi*, *dēkhathu* respectively, not *achhi*, *dēkhathu*. There are to this rule only three exceptions, in which a final *i* is always

* For an explanation of the sign (◌), see Chap. 4, e.

† This system of spelling is followed in Dr. Hoernle's Gaudian Grammar.

‡ See Mth. Gr., p. 6, § 7; also B. Gr., I (Introd.), p. 26, § 43.

pronounced as a full vowel. These are—(1) the final *i* of the plural termination अनि *ani*, as in लोकनि *lokani* (not *lōkani*), plural of लोक *lōk* ‘people’;* (2) the final *i* of masc. nouns, as in पानि *pāni* ‘water,’ मानि *māni* ‘proud’ (not *pāni*, *māni*); † (3) a final *i* preceded by a vowel, as in हलुकाइ *halukāi* ‘lightness’ (not *halukāi*). In this respect the other Bihār dialects differ from Maithilī. In them, with a few exceptions, every final *i* and *u* become silent, that is, all words containing them are pronounced as if they ended in a consonant. Hence in these dialects, in respect to their Nāgarī spelling no difference is made between such words and those which end in a silent *a*; that is, both classes of words are spelt alike as ending in silent अ *a*. Thus, while Maithilī has सुन्दरि (fem.) ‘beautiful,’ मारि ‘beating,’ pronounced *sundari*, *māri*, the other dialects have सुन्दर *sundar*, मार *mār*, etc. There are, however, a few isolated cases of the occurrence of these imperfect vowels in Bhoj’pūrī and Magahī, especially in the former, though even in these cases the use of the imperfect vowel is always optional and is, in fact, less usual. The more prominent cases are the following :—(1) the plural termination of substantives, which in Mth. is अनि *ani*, in Bh. अनि *ani*, अनि *ani* or अन *an*, in Mg. अन *an*; e.g., Mth. लोकनि *lokani*, Bh. लोकनि *lokani* or लोकनि *lōkani* or लोकन *lōkan*, Mg. लोकन *lōkan*; (2) feminine terminations like that of the 3rd pers. sg. pret. ind., which in Mth. is अलि *ali*, in Bh. अलि *ali* or अल *al*,‡ e.g., Mth. गिरलि *girali*, Bh. गिरलि *girali* or गिरल *giral*; (3) the poetical termination of the conjunctive participle, which in all Bihār dialects, including Bais’wārī, is इ *i*; e.g., Mth., Bh., Mg., Bw., देखि *dēkhi* ‘having seen’;§ (4) in pronominal forms like Bh. एहि *ehi* or एह *eh* ‘this,’ but Mg. एह *eh* only; (5) the numeral ‘four,’ which is Mth. चारि *chāri*, Bh. चारि *chāri* or चार *chār*,|| but Mg. चार *chār*; (6) the 2nd pers. sg. imp., which in Bh. may end in उ; ¶ e.g., देखु *dēkhū* or देख *dēkh* ‘see thou,’ but Mg. only देख *dēkh*; (7) the indefinite pronoun, which in Mth. is किछु *kichhū*, in Bh. किछु *kichhū* or किछ *kichh*, in Mg. कुछु *kuchhū*.** It may be added that in the old Bais’wārī poetry of the Rāmāyan, etc., every final इ and उ, if preceded by a consonant, is pronounced with the imperfect sound.

It should be particularly noted, with regard to these imperfect vowels (², *i*, *u*) that, on the one hand, for the purpose of scanning they are counted as full vowels (*a*, *i*, *u*,) while, on the other hand, for the purpose of shortening the antepenultimate (on which see Chap. 6) a medial one (²) counts, but a final one (*i* and *u*) does not count.

3.—ANUSWĀRA AND ANUNĀSIKA.

There is no sign in the treatment of which there prevails greater uncertainty and confusion in the existing dictionaries than the symbol (⁺) of the so-called *anuswāra*. It is necessary therefore to explain briefly the subject and justify our treatment of it.

In Sanskrit the sign (⁺) of the *anuswāra* is used for two entirely distinct purposes :—

- (1) It is employed—and this is its proper use—to signify a peculiar nasal sound, intermediate between a vowel and a consonant, which is not a mere nasalisation of a vowel, but an independent sound following a vowel, just as any other sound (vowel or consonant) might follow a vowel : thus, हंस *haṁsa*, वनं *vanam*.
- (2) It is employed—in an improper fashion—to signify the nasalised consonants ङ *ṅ*, ञ *ṇ*, ण *ṇ*, न *n*, म *m*, when conjunct with a non-nasalised consonant of their own classes : thus, अङ्गं *aṅgam*, अञ्जनं *añjanam* (for अङ्गं, अञ्जनं).

* See Mth. Gr., p. 10, § 25.

† See Mth. Gr., pp. 17, 20, §§ 40, 47.

‡ See Gd. Gr., p. 350, § 504; B. Gr. II (Bh.), p. 71, § 83.

§ See B. Gr., II (Bh.), pp. 68, 69, §§ 78, 79.

|| See Gd. Gr., p. 251, §§ 391, 392.

¶ See Gd. Gr., p. 331, § 495.

** See B. Gr., II (Bh.), pp. 26, 27, § 29.

In addition to these two, the *anuswāra* is used in Hindī dictionaries for a third purpose, viz., to indicate the *anunāsika* or the nasalisation of a vowel. This *anunāsika* is the same as the nasal sound in the Swäbian and other South German dialects, as in *ümöglich* (for *unmöglich* 'impossible'), *woh̄* (for *wohin* 'whereto'); it is something like, though not quite the same as, the nasal sound of the French, as in *bon*.* What makes the practice of the Hindī dictionaries still more confusing is that the second mode of employing the *anuswāra* is resorted to very capriciously, some nasal consonants being represented by the *anuswāra*, others by their proper symbols. All this confusion is avoided by adhering to the simple and obvious principle of rigorously limiting each symbol to its own proper use. Accordingly, the system followed in our Dictionary is the following:—

- (1) As in the Bihārī (and Gaudian generally) the proper *anuswāra* sound does not exist, its sign (°) has been discarded altogether, except in the case of a few words, such as हंस *hams* 'goose,' सिंह *siṃh* 'lion,' the *tatsama* spelling of which it was thought convenient to give in addition to their Bihārī spellings (हन्स *hans*, सिङ्ग *siṅgh*).†
- (2) The nasal consonants, when in conjunction with their class consonants, are always indicated by their proper symbols, viz., ङ *ṅ*, ञ *ṇ*, ण *ṇ*, न *n*, म *m*, never by the *anuswāra*: thus we always spell गङ्गा *gaṅgā*, चन्दन *chandana*, not गंगा *gaṅgā*, चंदन *chāndan*, etc.
- (3) The nasalisation of a vowel is indicated by its proper sign, the *anunāsika* (°): thus we spell आँखि *ākh̄i* 'eye,' नींद *nīd̄* 'sleep' (not आंखि *āmkhi*, नींद *nīnd*).

In order to determine whether a word which according to the prevalent practice is spelt with the *anuswāra* should in our Dictionary be looked for under a class-nasal or the *anunāsika*, the following rule should be observed:—

If the nasal occurs in a syllable containing a long vowel, it is the *anunāsika*; but in a syllable with a short vowel, it is the nasal consonant of the class to which the following (mute) consonant belongs: e.g., आँकुर *ākur* 'sprout,' आँगन *āgan* 'courtyard,' हाँस *hās* 'goose,' नींद *nīd̄* 'sleep,' ऊँच *ūch* 'high,' बँत *bēt* 'rattan,' भँस *bhāṁs* 'buffalo,' मोँह *mōchh* 'moustache,' मौँसी *māūsī* 'maternal aunt;' but अंकुर *aṅkur* 'sprout,' निन्दा *nindā* 'abuse,' उँच *uñch* 'high,' etc.

There is only one important exception to this rule. If the nasal occurs in the antepenultimate syllable of a *tadbhava* word, especially in long and strong forms of nouns, and in causal verbs where an original long vowel is made short,‡ the nasal always is the *anunāsika*: thus, अँकनि *ākani*, 'having heard,' अँथये *āthayē*, 'they set,' and अँधियार *ādhiyār*, 'darkness;' strong form अँकुरा *ākurā* (or आँकुरा *ākurā*), अँगना *āg'nā* 'courtyard' and long forms अँकुरवा *ākur'wā* (or आँकुरवा *ākur'wā*) 'sprout,' हाँसवा *hās'wā* (from *tadbh.* हाँस *hās*) 'goose,' निंदवा *nīd'wā* (from *tadbh.* नींद *nīd̄*) 'sleep,' बँतवा *bēt'wā* 'rattan,' भँसवा *bhāṁs'wā* 'buffalo,' मोँहवा *mōchh'wā* 'moustache,' मौँसिया *māūsīyā* 'maternal aunt;' causal verbs भिँजाएब *bhijāeb*, 'to cause to be wet' (from भौँजब *bhijab*), फँकाएब *phēkāeb*, 'to cause to throw' (from फौँकब *phēkab*). But in the antepenultimate of a *tatsama* word it is the class-nasal; e.g., अङ्कुरे *aṅkurē*, 'they spring up,' अङ्गना *aṅg'nā* 'woman,' and अन्धकार *andhakār*, 'darkness,' long forms हन्सवा *hans'wā* 'goose' (from *tats.* हन्स *hans*), निन्दवा *nind'wā* 'abuse' (from *tats.* निन्दा *nindā*).

* See Mr. Sweet's Handbook of Phonetics, § 22.

† It should be noted that such *tatsama* forms are a mere matter of spelling, not of pronunciation; हंस is never pronounced *hams*, but *hans*.

‡ By the peculiar rule of shortening the antepenultimate. See below, Chap. 6.

There are some other isolated exceptions, such as मुँह *mūh* 'face' and कान्ह *kānh* 'Krishna,' etc., but they are so rare as to render the above given rule a practically safe one.

4.—SYSTEM OF SPELLING.

- (a) The main principle followed in our Dictionary is to spell every word as nearly as possible as it is pronounced. This principle is so obvious, both in regard to its scientific correctness and its practical utility, that it needs no defence. Since, however, it has been carried out in our Dictionary more rigorously and uniformly than is usually the practice, it may be well to observe that customary unphonetic spellings have been discarded in all cases except where practical considerations seemed to render that course inexpedient. But even in these exceptional cases the words have always been given both in their phonetic and in their customary unphonetic shapes, arranged in their respective alphabetical order, and accompanied by cross-references; the main article being reserved for the word in its phonetic spelling. Thus the term for 'flower' is commonly spelt, in Sanskrit fashion, पुष्प *pusp*. It is, however, pronounced पुष्प *pusp* or पुश्व *pushp* or पुहफ *puh'ph*. All four spellings have been given, the main article being under पुष्प *pusp*, to which the reader is referred under पुहफ *puh'ph*, पुश्व *pushp*, and पुष्प *pusp*. Again, the usual spelling of Krishna's name is कृष्ण *Kṛiṣṇa*, pronounced क्रिश्न *Krish'n*. The latter forms the main article, to which a cross-reference is given under कृष्ण *Kṛiṣṇa*. So again ग्राह्य *grāhy*, which represents the pronunciation of what is usually written ग्राह्य *grāhy*, is the main article, with a cross-reference to the latter. In the great majority of cases, however, where the phonetic spelling adopted by us can cause no practical inconvenience, because it is not altogether unknown to already existing practice, the words are only given in their phonetic shapes. In order to minimise the risk of inconvenience as far as possible, a table of the phonetic spellings adopted by us in this Dictionary is here inserted.

Unphonetic.	Phonetic.	Examples.	
रि <i>ri</i>	रि <i>ri</i>	ऋतु <i>ritu</i> spelt	रितु <i>ritu</i>
ण <i>ṇ</i>	न <i>n</i>	रण <i>raṇ</i> „	रन <i>ran</i>
श <i>sh</i>	स <i>s</i>	शरण <i>sharaṇ</i> „	सरन <i>saran</i>
ष <i>ṣ</i>	ख <i>kh</i>	भाषा <i>bhāṣā</i> „	भाखा <i>bhākhā</i> , आकर्षण <i>ākaraṣaṇ</i> spelt आकर्खन <i>ākarkhan</i>
क्ष <i>kṣ</i>	छ <i>chh</i> or ख <i>kh</i> *	क्षमा <i>kṣamā</i> „	क्षमा <i>chhamā</i> , or राक्षस <i>rākṣas</i> „ राखस <i>rākhas</i>
ज्ञ <i>jñ</i>	ग्य <i>gy</i>	ज्ञान <i>jñān</i> „	ग्यान <i>gyān</i>
हंस <i>hṁs</i>	न्स <i>ns</i>	हंस <i>haṁs</i> „	हन्स <i>hans</i>
हं <i>ṁh</i>	घ् <i>gh</i>	सिंह <i>siṁh</i> „	सिङ्घ <i>siṅgh</i>

It seems hardly necessary to mention, as a practical rule, that if a word is not found under one spelling, it should be looked up under the other.

- (b) Sometimes a word is pronounced, at pleasure, in two different ways. Of the two phonetic spellings possible in these cases, as a rule only that which expresses the more usual pronunciation has been adopted. In order, however, to facilitate the finding of such a word by those who may be more accustomed to the rejected spelling, a list of alternative spellings

* The more usual pronunciation is छ *chh*. If ख *kh* or छ *chh* are medial, they may, after a short vowel, be spelt कख *kḥ* or च्छ *chḥ*, e.g., दखिन *dakhin* or दक्खिन *dakkhin* for दक्षिण *dakṣiṇ*, रछा *rachhā* or रच्छा *rachchhā* for रक्षा *rakṣā*.

b, nor quite so liquid as our common *v*. It is a very peculiar sound, neither distinctly *b* nor *v*. Of the two it is nearer to *b*; but in many cases it is very difficult, for European ears, to say which it is. Bihārīs, however, when questioned, in most cases declare it to be *b*, that is, the sound of ब. This being so, we have thought it best to abide by the judgment of the native ear; and accordingly we invariably spell ब *b*, whenever the hard sound of ब is to be pronounced. It is difficult to give exact rules to distinguish the cases in which the two sets of sounds (*y*, *w* and *j*, *b* respectively) occur; but the following directions, founded on the practice of the standard Maithilī, will be found to be approximately correct.

- (1) य is pronounced as ज *j* whenever it is the initial sound of a simple word, as जात्री (unphon. यात्री)* *jātrī* 'traveller,' or of the parts of a compound word, as मनोजोग (unphon. मनोयोग) *manōjōg*, 'desire,' अजोग (unphon. अयोग) *ajōg*, 'unsuitable.' There is only one exception to this practice; viz., when the initial य is inorganic or euphonic,† as in यह *yah* 'he' (not *jah*), for एह *eh*. It is also pronounced ज when it occurs in the conjuncts य्य, ये 'य', as सय्या (unphon. सय्या) *sajyā* 'bed,' आचार्य (unphon. आचार्य) *āchārj* 'preceptor,' सङ्गम (unphon. संयम) *sañjam* 'continence.' In all other cases it is pronounced as *y*; e.g., समय *samay* 'season,' रामायन *rāmāyan* 'the Rāmāyan,' पयोधर *payodhar* 'bosom,' अद्य *ādya* 'to-day,' व्यतीत *byatīt* 'passed,' etc. In the case of words compounded with prefixes, there is some uncertainty. After सं *sañ*, initial य is always *j*, as in सङ्गो (unphon. संयोग) *sañjōg* 'junction,' सङ्गुक्त *sañjuk't* 'joined;' after पर (प्र) *par* it is always *y*, as in परयोग *par'yōg* 'application,' पर्युक्त *par'yuk't* 'applied;' after नि *ni* it may be *y* or *j*, as in नियोग *niyōg* 'appointment,' but निजुक्त *nijuk't* or नियुक्त *niyuk't* 'appointed.'
- (2) व is pronounced as *b* as a general rule, of which there are only a few exceptions. Thus व is *b* in वेद (unphon. वेद) *bēd* 'Veda,' निवृत्त (unphon. निवृत्त) *nibritt* 'ceased,' अवगाह (unphon. अवगाह) *abagāh* 'ablution,' पवन (unphon. पवन) *paban* 'wind,' भाविनी (unphon. भाविनी) *bhābinī* 'wife,' पावथि (unphon. पावथि) *pābathī* 'if they obtain,' आवि क (unphon. आवि क) *ābi-kā* 'having come,' दरव (unphon. दरव or द्रव) *darab* 'substance,' सिव (unphon. सिव) *sib* 'Shiva,' देव (unphon. देव) *dēb* 'god,' पूर्व (unphon. पूर्व) *pūr'b* 'former,' सम्वत् (unphon. संवत्) *sambat* 'year.' In आव, being the final element of a word, व may be pronounced *b* or *w*; e.g., भाव *bhāb* or भाव *bhāw* 'condition.' The exceptions are: in the termination of the long and redundant forms of nouns, as घरवा *ghar'wā* 'house,' मालियवा *māliyawā* 'gardener,' in the ✓ हव *hāw* and its derivatives, and in words like गाँव *gāw* 'village,' भवर *bhāwar* 'humblebee,' वह *wah* 'he' (for ओह *oh*). Generally speaking व is pronounced *w* when it is an inorganic or euphonic element. But even in that case, it may sometimes be pronounced *b*; thus in the termination of the long and redundant forms (e.g., घोरवा *ghor'bā* for घोरवा *ghor'wā* 'horse') and in certain inflections of such roots as पी *pī* 'drink,' चू *chū* 'drip,' धो *dhō* 'wash' (e.g., चूबि *chūbi* for चूबि *chūwi* 'dripping,' B. Gr. I, p. 36, fable 13;—पिबह *pibāh* for पिबह *pivāh* 'drink ye,' B. Gr. I, p. 38, fable 16;—धोवू *dhōbū* for धोवू *dhōwū* 'wash thou,' Mth. Gr., p. 92). It should be noted that this rule in its entirety only holds good in Maithilī. In Bhoj'pūrī and Magahī there is a distinct tendency towards pronouncing व as *w* (not *b*).
- (e) There remains one case to which we must invite special attention, as it is one which has hitherto been nearly altogether overlooked. In Bihārī (and, more or less, in all Eastern Gaudians) there are two different *a*-sounds,—one close, the other open. Each of these may be long or short; so that there are two pairs: (1) the close *a* (short) and the close *ā* (long);

* The examples are spelt phonetically, their unphonetic forms being added in brackets.

† Regarding this term see footnote * on page 13.

(2) the open $\check{a}$ (short) and the open $\bar{a}$ (long). The former pair are pronounced something like $\check{a}w$ (short) in the English 'hot' and $\bar{a}w$ (long) in the English 'law.' The long sound of the latter pair is pronounced like the long $\bar{a}$ in the English or, nearer still, the Scotch 'father;' the short sound does not exist in English, but it may be noticed in the Italian *ballo*. The present method among natives of expressing the two different sounds is to write अ for the close a -sound, and आ for the open a -sound; and when they wish to be accurate and to distinguish the quantity of the two sounds, they indicate the long close sound of a by अ̄ (i.e., अ plus the prosodic mark of length), reserving the simple अ for its short close sound; on the other hand, they indicate the short open sound of a by अ† (i.e., आ plus the prosodic mark of shortness), reserving the simple आ for its long open sound. This is a point of much importance, for it practically amounts to the fact that the two ancient graphic signs अ and आ have changed their signification. While originally they indicated different quantities ($\check{a}$ and $\bar{a}$) of the same sound, they now primarily signify two different sounds ($\check{a}w$ and $\bar{a}$), and secondarily (with the help of prosodic marks) the quantities of those two sounds. In our Dictionary we have adopted the native system of spelling in its more accurate form, that is, we uniformly spell the close pair of the a -sound by अ (short) and अ̄ (long) respectively, and the open pair of it by अ† (short) and आ (long) respectively. In transliteration we distinguish the former pair by a (short) and $\bar{a}$ (long), the latter by $\check{a}$ (short) and $\bar{a}$ (long). Accordingly the graphic representation, in our Dictionary, of the a -sounds, both in Nāgarī and Roman, will stand thus:—

Close a ... { Short अ a^* (= $\check{a}w$.) Long अ̄ $\bar{a}$ (= $\bar{a}w$.)	Open a ... { Short अ† $\check{a}$. Long आ $\bar{a}$.
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The following examples will illustrate this system: न न na 'not,' मरल्लो $mar'lō$, 'I died' (pronounced something like $n\check{a}w$, $m\check{a}wr'lō$), and देखल्लो $dekh'bā$, 'you will see,' देखल्लो $dēkhālā$, 'you see.' Again बतिया $bātiyā$, 'word,' मरल्लो $mār'lō$, 'I beat,' and बात $bāt$, 'word,' मारल $māral$, 'beating.' For an enumeration, as far as it is in our power, of the various cases in which the two a -sounds (short or long) occur, we must refer the student to the Dictionary articles अ and आ.

- (f) For the medial imperfect vowel (2), the final audible a and the short vowels e , ai , o , au , we have been obliged to invent special Nāgarī symbols. These are fully explained in Chapters 2 and 5.
- (g) In spelling Arabic or Persian words incorporated into Bihārī, we have discarded the usual practice of employing diacritical marks (dots) to indicate those sounds which are foreign to the Bihārī alphabet. Thus we spell जरूर $jarūr$, 'necessary,' अरजी $ar'jī$, 'petition,' खुश $khush$, 'happy,' गरीब $garīb$, 'poor,' not जरूर (Ar. ضرور), अरजी (Ar.-Prs. عرضي), खुश (Prs. خوش), गरीब (Ar. غريب). The reason is that these foreign sounds are never pronounced in Bihārī (except by educated Musalmāns), the nearest indigenous sound being always substituted. And since we give the words in a Bihārī Dictionary as integral parts of the Bihārī vocabulary, we prefer spelling them in their adopted Bihārī garb. To this may be added that the usual system is both inaccurate and useless. All the dots in the world will never make a Bihārī pronounce the foreign sounds, and in some cases the same dotted letter is made to do duty for several different sounds, e.g., ज for ज, ञ, ङ, झ, ञ, so that it is impossible to know which sound it indicates, as well as to which language the word originally belonged.† We supply the latter information, useful for many purposes, by adding 'Arabic, Persian,'

* It is more convenient to retain a for the short close a -sound, because this sound is the most common one, and its transliteration by a , therefore, least interferes with the already existing practice of using a , as may be seen from the above given examples.

† See Dr. Hørnle's Gaudian Grammar, p. 25, and Mr. Beames' Comparative Grammar, vol. I, p. 71.

etc., as the case may be, together with the original spelling in Arabic characters in the comparative portion of the article. As a matter of convenience we here append a list of the foreign sounds, including English, and their Bihārī equivalents.

Ar., Prs.	Bihārī.	Examples.	Ar., Prs.	Bihārī.	Examples.
ا or ع	अ a	اصل असल <i>asal</i> عرضي अरजी <i>ar'jī</i>	ش	श or स <i>sh or s</i>	خوشی खुशी <i>khushī</i> or खुसी <i>khushī</i>
ث or ص	स s	ثابت साबित <i>sābit</i> صاحب साहिब <i>sāhib</i>	غ	ग g	غریب गरीब <i>garīb</i>
ح or ه	ह h	حكم डकुम <i>hukum</i> هزار हज़ार <i>hajār</i>	ف	फ ph	فايده फैदा <i>phaidā</i>
خ*	ख kh	خالي खाली <i>khālī</i>	ق	क k	اقرار प्रकरार <i>ek'rār</i>
د† or ز or	ज j	کاغذ कागज <i>kāgaḥ</i> زمین जमीन <i>jamīn</i>			
ض or ظ		حاجر हाजिर <i>hājir</i> ظاهر जाहिर <i>jāhir</i>			

Initial ا, § final ا or ه, and medial ع and و are represented by आ ā; e.g., آخر आखिर *ākhir*, بندہ or بندا बन्दा *bandā*, معلوم मालूम *mālūm*, موافق माफिक *māphik*.

English.	Bihārī.	Examples.	English.	Bihārī.	Examples.
d, t	ड d, ट t	{ lord लाड <i>lād</i> (Mth. Ch. 28, 56), London लण्डन <i>lanḍan</i> , ticket टिकट <i>ṭikat</i> ,	f	फ ph	office आफिस <i>āphis</i> .
th	थ th, द d	thin थिन <i>thin</i> , the दी <i>dī</i> .	qu	क kw	queen कीन <i>kwīn</i> .
			du	जु ju	education अजुकेशन <i>[ajukēshan]</i> .

Sometimes, in the process of incorporation into Bihārī, foreign words suffer curious and apparently arbitrary alterations, especially with regard to vowels; thus ज़िम्दार *jimidār* for زمیندار *zamīndār*, अन्तकाल *antakāl* for انتقال *intiqāl*, कुमैती *kumātī* for committee (Mth. Ch. p. 27, verse 49), इस्तीसन *istīsan* for station (Mth. Ch., p. 27, verse 55), &c.

5.—ALPHABETICAL ORDER.

It has been usual hitherto, in dictionaries of the modern Indian languages, to follow the order of the Sanskrit alphabet.|| This practice has the advantage of observing a well-known system of alphabetic arrangement; we have, therefore, adopted it. But we have been obliged to introduce some modifications, necessitated by two most important differences between the phonetic systems of the Gaudian and the Sanskrit.¶ These differences are the following:—

- (1) Sanskrit possesses no short sounds of *e*, *ai*, *o*, *au*, nor any imperfect vowel, while Gaudian has these sounds.

* خ is sometimes turned into क k; e.g., बकःसौस *bak'sīs* for بخشش 'gift,' see Mag. 63.

† ذ is also sometimes turned into द d or even त t; e.g., कागद *kāgaḍ* or कागता *kagatā* for کاغذ 'paper.' See Mars., ii, 4.

‡ ف is sometimes turned into प p; e.g., सुपेती *supēti* for سفیدی 'whiteness' (in the Rāmāyan).

§ When ا ā is in the antepenultimate, it is, as usual, shortened and represented by आ ā; e.g., आयना *āyana* or ऐना *ānā* for آینه, 'mirror.'

|| Unless when printed in the Persian or Arabic characters.

¶ This, of course, refers only to the established Pāṇinian phonetic system.

(2) Gaudian makes a very extensive use of the *anunāsika*, or the nasalisation of vowels, but none at all of the proper *anuswāra*, or pure nasal sound; while in Sanskrit the opposite practice prevails.

In the existing dictionaries there is nothing to show these differences, the long and the short sounds of *e*, *ai*, *o*, *au*, and the *anunāsika* and *anuswāra*, being respectively represented by the same symbols.

In this Dictionary an attempt has been made, while interfering as little as possible with the accustomed Sanskrit order of letters, to indicate the peculiar Gaudian sounds by distinctive signs.

For the *anunāsika* and *anuswāra* (as stated in Chap. 3) we have adopted the symbols [~] and ⁺ respectively, both being already used for this purpose in Sanskrit. For the short *e*, *ai*, *o*, *au*, as well as for the imperfect vowel, it was necessary to invent new symbols; and in so doing we have endeavoured to adhere as closely as possible to the already current forms of the letters that are nearest in sound. For the short *ai*, *o*, *au*, we have adopted the signs ऐ, औ, औ, i.e., the established signs for the long *āi*, *ō*, *āu*, merely giving the slanting top-strokes a serpentine instead of a straight form. For short *e* we have invented the sign ए, i.e., the sign for long *ē* (ए) reversed. For the imperfect vowel we have adopted a point (·) placed in the position of the accustomed stroke (ऱ) of the long *ā*. In transliterating it is indicated by the *apostrophe*: thus क k', क ka, का kā.

With regard to the alignment of these new symbols into the usual Sanskrit alphabetic order, we have, following out the principle indicated by that order, placed the new short vowels *e*, *ai*, *o*, *au*, severally, immediately before their corresponding long sounds, while, with regard to the imperfect vowel and the nasalisation of vowels, we have, after careful consideration, decided to set them aside altogether as principles of arrangement. Accordingly, neither the *anunāsika* nor the imperfect vowel is allowed to affect the order of the words in our Dictionary. In other words: each of the sets ँ, अ, ई, — आ, औ, — इ, ई, — उ, ऊ, — ए, ऐ, — ओ, औ, — औ, औ, — औ, औ, — औ, औ, so far as dictionary order is concerned, constitutes one letter only. Accordingly, we shall first give all words containing the sound *a*, irrespective of that sound being imperfect, or short, or nasalised, and simply arrange them according to their consonants; next will come all words containing the sound *ā*, similarly arranged; next, in similar order, those containing the sounds *i* or *ī*, or *u* or *ū*, and so forth.

This method, no doubt, is a considerable innovation on an existing general practice; but it would have been impossible to do justice to the peculiar Gaudian sounds, on a practical and at the same time scientific plan, without resorting to some kind of innovation: and after a full consideration of the difficulties surrounding the subject, we have come to the conclusion that the innovation adopted in this work is the most advantageous and least inconvenient that could have been selected. With any other arrangement any one ignorant of, or unfamiliar with, the peculiar Gaudian sounds and their symbols would have experienced no little difficulty in identifying the place where any particular word containing those sounds might be found. With the plan adopted by us, it is hoped no difficulty will be felt in this respect, if only the obvious rule is kept in mind,—that if a word is not found under long *ē*, *āi*, *ō*, *āu*, it should be looked up under short *e*, *ai*, *o*, *au*, and that words containing a nasalised vowel (e.g., चाँद *chāṇḍ*) must be looked up under that vowel (viz., चाँ *ā*), while words containing a nasal consonant (e.g., चन्द *chand*) must be found under that consonant (viz., न् *nd*). The observation of the latter distinction is facilitated by our system of discarding the equivocal *anuswāra* (·), and using the *anunāsika* (̃) and the nasal letters (ङ ण, ञ ण, न न, म म) to indicate a nasalised vowel and a nasal consonant respectively (e.g., चाँद *chāṇḍ* and चन्द *chand*, not चाँद *chāṇḍ* and चन्द *chand*).

As regards the alignment of the peculiar* Gaudian semivowels ड r and ढ rh, we have thought it best to adhere to the customary practice of placing them after ड d and ढ dh respectively—a practice

* See, however, Dr. Hœrnle's Gd. Gr., §§ 15, 16. ड r is a cerebral somivowel, while र r is dental.

which is recommended by considerations of convenience, though perhaps not absolutely defensible scientifically.

6.—SHORTENING OF THE ANTEPENULTIMATE VOWEL.

The genius of the Bihārī language is adverse to the existence of a long vowel or diphthong in a tadbhava word (see Chap. 11), when it would occupy a position removed more than two syllables from the end of the word. In counting syllables, it must be clearly understood that neither a final silent अ *a* nor a final imperfect इ *i* or उ *u* counts as a syllable, while the medial imperfect अ (ः) does. (See Chap. 2.) Thus घर *ghar*, 'a house,' is a word of one syllable; देख *dēkhab*, 'I shall see,' आओरि *āori* 'and,' सुतथ *sūtathū* 'let him sleep,' are words of two syllables: while देखै *dekh'āi*, 'you will see,' and देखलू *dekh'lū*, 'I saw,' are words of three syllables.

This practice of shortening a vowel or diphthong is subject to the following rules, to which careful attention is invited:—

- (a) Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, *i.e.*, in the third from the end of the word, it is shortened to अ *ă*; *e.g.*, नाउवा *nāūwā* (or, contracted नौआ *nāūā*), long form* of नाज *nāū*, 'barber'; आगिया *āgiyā*, long form of आगि *āgi*, 'fire'; पाउल *pāulā* (or, contracted, पौल *pāulā*), 2nd plur. pret. ind. of पाब *pāeb*, 'to obtain' (✓ पाब *pāb*).
- (b) Similarly any other vowel or diphthong, finding itself in the antepenultimate, is shortened, provided a consonant which is not euphonic† य *y* or व *w* follows it; thus सिखलू *sikh'lū*, 'I learned,' from ✓ सीख *sīkh*, देखत *dekhait*, 'if he saw,' from ✓ देख *dēkh*. On the other hand, चुअलू *chūalū* or चुवलू *chūw'lū*, 'I dripped,' पीयलू *pīy'lū*, 'I drank,' from ✓ चू *chū* and ✓ पी *pī*.
- (c) Any vowel or diphthong whatever, finding itself removed more than three syllables from the end of the word, is shortened, whether it is followed by a consonant or not; thus चुइतलू *chuit'lū*, '(if) you dripped,' from ✓ चू *chū*, होइअ *hoiāi*, '(if) he become,' from ✓ हो *hō*, देखैतिआ *dekhaitiā* or देखैतिअ *dekhaitiāi*, '(if) I had seen,' from ✓ देख *dēkh*.

There is an isolated exception in the Bhoj'pūrī present indicative where the final syllable (लौ *lō*, etc.) may not be counted for the purposes of these rules. Thus 'I see' is in Bhoj'pūrī देखलौ *dēkhālō* or देखैलौ *dēkhailō*; 'we see' is देखैला *dēkhilā*. This, however, is merely an apparent exception, as the final syllable (लौ *lō*, ला *lā*) is really a separate, enclitic word. It may be added that the antepenultimate vowel is never shortened in verbs in the Rāmāyan; *e.g.*, Ut., do. 42, देखिअहि *dēkhiahi* with long *ē*, as shown by the metre.

It should be remarked (though the remark does not apply to the Maithilī dialect) that when, according to the rules of optional spelling (see Chap. 4, b), the number of syllables is lessened by the contraction of two adjunct vowels, the long vowel retains its length. Thus Magahī होइअ *hoiāi*, '(if) we become,' and देखत *dekhait*, '(if) he saw,' may also be spelt होइए *hoiāi* and देखैत *dēkhait*; but Maithilī होइए *hoiāi*, देखैत *dēkhait*.

With regard to the pronunciation of the (long open) आ *ā* when shortened in the antepenultimate, it should be observed that it naturally becomes the corresponding (short open) अ *ă*. (See Chap. 4, e). But there is a tendency, (optional in Maithilī, Magahī, and Eastern Bhoj'pūrī, but imperative in

* For an explanation of this term, see below, Chap. 7.

† When इ *i* or उ *u* is followed by अ *a* or आ *ā*, the letters य *y* and व *w* may be inserted respectively. These inserted letters are called euphonic य and व: thus, मालिया *māliā* or मालिया *māliyā*, 'gardener'; आँसुआ *āsuā*, or आँसुवा *āsuwā*, 'tear.' See B. Gr., I, p. 22; Gd. Gr., p. 16. They may also be inserted after अ *a*, as in मालिआवा *māliawā*, आँसुआवा *āsuawā*.

Western Bhoj'pūrī and Bais'wārī), though in the case of long forms only, to substitute the short close *a* for the short open *ā*. Thus, while the Bihārī throughout has मार'लौ *mār'lō*, 'I beat,' (never मर'लौ *mar'lō*), on the other hand, the Maithilī, Magahī, and Eastern Bhoj'pūrī have बातिया *bātiyā* or बतिया *batiyā* 'word,' but the Western Bhoj'pūrī and Bais'wārī have only बतिया *batiyā*.*

Among the Bihārīs no fixed usage has as yet established itself regarding the graphic representation of the shortened antepenultimate. Though it is always *pronounced* short, it is frequently *written* long. Following our principle of phonetic spelling, we shall uniformly write it short; and any word, found elsewhere spelt wrongly after the uncertain Bihārī fashion, should be looked up as containing a short vowel. Thus, बातिया *bātiyā* or बतिया *batiyā* 'word,' पिढ़िया *piṛhiyā* 'stool,' बुढ़वा *buṛh'wā* 'old man' (long forms of बात *bāt*, पीढ़ी *piṛhī*, बूढ़ा *būṛhā*) are frequently, though incorrectly, written बातिया *bātiyā*, पीढ़िया *piṛhiyā*, बूढ़वा *būṛh'wā*.

It will be seen from the examples given in illustration of these rules how intimately the latter are connected with many processes of derivation and inflexion. Careful attention to them alone will enable the student to determine the dictionary form of many words which in literature or conversation may be met with in some derived (see Chap. 7) or inflected form.

7.—EQUIVALENT FORMS OF NOUNS.

All nouns, whether substantives or adjectives, admit of various equivalent forms, *i.e.*, of various forms which do not differ appreciably in meaning. These forms are the *short*, *long*, and *redundant*.

The short form is the primary form, by which the word is generally known. It is also in most cases the only one admissible in good and literary language. Accordingly, as a rule, the short forms only will be given in this Dictionary. We shall occasionally add to them, in brackets, their corresponding long and redundant forms; but we shall not devote separate articles to the latter, except in those special cases where they are of equal or even greater currency than the short forms, or have acquired any distinct meaning. Hence, whenever they are not found specially mentioned, they should be looked up under their corresponding short forms. The following rough directions will enable the student to do this without any difficulty.

(a) The long forms of substantives are made by adding one of the suffixes आ *ā*, या *yā*, or वा *wā* (vulg. sometimes ऐ *ē*, ऐ *yē*, वै *wē*) to the short form, the vowels of which, if long, are shortened. The short form, therefore, is found by detaching these suffixes, and, if necessary, lengthening the vowels. Thus the short forms of मालिया *māliyā* 'gardener,' घोरवा *ghor'wā* 'horse,' घरवा *ghar'wā* 'house,' पोथिया *pothiyā* or पोथिआ *pothiā* 'book,' आँसुवा *āsuwā* or आँसुआ *āsuā* 'tear,' are respectively माली *mālī*, घोरा *ghōrā*, घर *ghar*, पोथी *pōthī*, आँसू *āṣū*.

(b) The long forms of adjectives are made similarly by adding the suffixes का *kā* or का *kkā* (fem. की *kī* or की *kkī*) to their short forms. Thus the short forms of बड़का *baṛ'kā*, मिठका *miṭhākkā*, भारिका *bhārikā*, छोटीकी *chhoṭ'kī* or छोटीकी *chhoṭākkī*, are respectively बड़ *baṛ* or बड़ा *baṛā*, मीठ *mīṭh* or मीठा *mīṭhā*, भारि *bhāri* or भारी *bhārī*, छोटा *chhoṭ* or छोटी *chhoṭī*.

* It is easy to see that the reason why the pronunciation *a* is not extended to other cases is the avoidance of ambiguity. If causal verbs were pronounced with *a*, they could not be distinguished from the corresponding primary verbs, which are rightly pronounced with *a*; e.g., the causal मार'लौ *mār'lō* 'I beat,' if pronounced मर'लौ *mar'lō*, would be indistinguishable from the primary verb मर'लौ *mar'lō*, 'I died.' Similarly, if गिर'लौ *gir'lāh* 'they fell' (see Chap. 9, A, 2) were pronounced गिर'लौ *gir'lah*, it might be confounded with गिर'लौ *gir'lah* (or rather गिर'लौ *gir'lāh*), 'you fell.'

(c) The redundant forms of substantives and adjectives are formed from their long forms precisely as long forms of substantives are formed from their short forms, viz., by adding आ *ā*, या *yā* or वा *wā* to the long form. Thus the long forms of मालियवा *māliyawā* or (contracted) मालीवा *mālīwā*, घोरौवा *ghorāuwā* (contracted for घोरन्वा *ghor'wawā*), घरौवा *gharāuwā*, पोथियवा *pothiyawā* or (contracted) पोथीवा *pothīwā*, आँसुवा *āsuwā*, are मालिया *māliyā*, घोरन्वा *ghor'wā*, घरन्वा *ghar'wā*, पोथिया *pothiyā*, आँसुया *āsuwā*, and the long forms of बड़न्का *baṛ'kawā* 'large,' मिठक्का *miṭhākk'wā* 'sweet,' भारिकवा *bhārikawā* 'heavy,' छोटक्किया *chhoṭ'kiyā* or छोटक्किया *chhoṭākkīyā* 'small,' are respectively बड़का *baṛ'kā*, मिठका *miṭhākkā*, भारिका *bhārikā*, छोटकी *chhoṭ'kī* or छोटक्की *chhoṭākkī*.

Of the short form of nouns ending in a silent अ *a* there are again two equivalent kinds, viz., a weak and a strong form. In Bihārī most nouns occur usually in the weak form only; a few, however, occur in the strong form only, and some in both the weak and strong forms. This Dictionary, of course, will follow herein the Bihārī usages; but as theoretically all nouns may take both forms, and as it can only be learnt by practice which of the two forms is used in the case of any particular noun, the following easy direction may be given:—

The strong form is made by substituting आ *ā* (fem. ई *ī*) in the place of the final silent अ *a* of the weak form. The latter form, therefore, is found by detaching the final आ *ā* or ई *ī* of the strong form. Thus—

	Weak.		Meaning.		Strong.
MASC.	{ घोर <i>ghōr</i> ...	...	'horse'	...	घोरा <i>ghōrā</i> .
	{ बड़ <i>baṛ</i> ...	...	'large'	...	बड़ा <i>baṛā</i> .
FEM.	{ घोर <i>ghōr</i> ...	...	'mare'	...	घोरी <i>ghōrī</i> .
	{ छोट <i>chhōṭ</i> ...	...	'small'	...	छोटी <i>chhōṭī</i> .

A similar remark may be made regarding certain nouns ending in an imperfect इ *i* or short इ *i*, which in the Maithilī dialect admit of a weak and a strong form. These are: (1) verbal nouns in इ *i*; (2) abstract nouns in आइ *āi*, and (3) nouns of agency in इ *i*. The strong form is made by substituting ई *ī* in the place of the final इ *i* or इ *i* of the weak form. Both forms may be used indifferently, but the weak form is the more usual one. In this Dictionary we shall, as a rule, give both forms. Thus—

	Weak.		Meaning.		Strong.
VERBAL NOUN	...	...	मारि <i>mārī</i>	'beating'	मारी <i>mārī</i> .
ABSTRACT ,,	...	...	हलुकाइ <i>halukāi</i>	'lightness'	हलुकाई <i>halukāi</i> .
NOUN OF AGENCY	...	...	मानि <i>māni</i>	'proud'	मानी <i>mānī</i> .

It should be noted here that many speakers nasalise the final syllable of long and redundant forms, so that we can have घोरन्वाँ *ghor'wā̃* as well as घोरन्वा *ghor'wā*, घोरौवाँ *ghorāuwā̃* as well as घोरौवा *ghorāuwā*, and so on.

In order to make the above perfectly plain, the following tables, which explain themselves, are here printed. A reference to them will enable the learner, when any one of the three forms (short, long, or redundant) are given, to find the other two.

Table showing the corresponding Long and Redundant Forms of all possible Short Forms of Nouns and Adjectives in Bihārī.

Classification of Short Form.	Short Form.	Long Form.	Redundant Form.
Strong masculine noun in आ <i>ā</i> ...	घोरा <i>ghorā</i> , 'a horse' ...	घोरवा <i>ghor'wā</i> ...	{ घोरीवा <i>ghorāwā</i> . घोरीचा <i>ghorāwā</i> .
Tatsama masc. or fem. noun in आ <i>ā</i> ...	राजा <i>rājā</i> , 'a king' ...	राजन्वा <i>rāj'wā</i> ...	{ राजौवा <i>rājāwā</i> . राजौचा <i>rājāwā</i> .
	सभा <i>sabhā</i> , 'an assembly' ...	सभन्वा <i>sabh'wā</i> ...	{ समौवा <i>sabhāwā</i> . समौचा <i>sabhāwā</i> .
	घर <i>ghar</i> , 'a house' ...	घरन्वा <i>ghar'wā</i> ...	{ घरौवा <i>gharāwā</i> . घरौचा <i>gharāwā</i> .
Weak masculine noun in अ <i>a</i> silent ...	बात <i>bāt</i> , 'a word' ...	बातिया <i>bātiyā</i> or बातिया <i>bātiā</i> ...	बातियवा <i>bātiyavā</i> or बातीवा <i>bātiwā</i> .
Weak feminine noun in अ <i>a</i> silent ...	माली <i>mālī</i> , 'a gardener' ...	मालिया <i>māliyā</i> or मालिचा <i>mālīā</i> ...	मालियवा <i>māliyavā</i> or मालीवा <i>mālīwā</i> .
Any masc. or fem. noun in इ <i>i</i> or ई <i>ī</i> ...	पोथी <i>pōthī</i> , 'a book' ...	पोथिया <i>pothiyā</i> or पोथिचा <i>pothiā</i> ...	पोथियवा <i>pothiyavā</i> or पोथीवा <i>pothīwā</i> .
Any masc. or fem. noun in उ <i>u</i> or ऊ <i>ū</i> ...	नाज <i>nāj</i> , 'a barber' ...	नाउवा <i>nāuwā</i> , नाउचा <i>nāūā</i> , or नौचा <i>nāūā</i> ...	नाउचवा <i>nāūavā</i> or नौचवा <i>nāūavā</i> .
Any masculine adjective ...	मीठ <i>mīṭh</i> or मीठा <i>mīṭhā</i> , 'sweet' ...	मिठका <i>mīṭh'kā</i> ...	मिठकवा <i>mīṭh'kawā</i> .
		मिठका <i>mīṭhākkā</i> ...	मिठकन्वा <i>mīṭhākk'wā</i> .
Any feminine adjective ...	मीठ <i>mīṭh</i> or मीठी <i>mīṭhī</i> , 'sweet' ...	मिठकी <i>mīṭh'kī</i> ...	मिठकिया <i>mīṭh'kiyā</i> .
		मिठकी <i>mīṭhākkī</i> ...	मिठकिया <i>mīṭhākkīyā</i> .

Table showing the corresponding Short Forms of all possible Long Forms of Nouns and Adjectives in Bihārī.

Termination of Long Form.	Long Form.	Short Form.	Classification of Short Form.
न्वा 'wā ...	घोरन्वा ghor'wā ...	घोरा ghōrā, 'a horse' ...	Strong masculine noun in अ a.
	राजन्वा rāj'wā ...	राजा rājā, 'a king' ...	Tatsama noun, masculine or feminine, in अ a.
	सभन्वा sabh'wā ...	सभा sabhā, 'an assembly' ...	
	घरन्वा ghar'wā ...	घर ghar, 'a house' ...	Weak masculine noun in अ a silent.
रवा iyd or रवा id ...	बाँतिया bā'tiyā ...	बात bāt, 'a word' ...	Weak feminine noun in अ a silent.
	बाँतिया bātīā ...		
	माँलिया mā'liyā ...	माँली mā'li, 'a gardener' ...	Any noun, masculine or feminine, in र i or ई i.
	माँलिया mā'liā ...		
	पोथिया pothiyā ...	पोथी pōthī, 'a book' ...	
	पोथिया pothiā ...		
	नाँउवा nā'wā ...	नाऊ nāū, 'a barber' ...	Any noun, masculine or feminine, in उ u or ऊ ū.
	नाँउवा nā'wā ...		
न्का 'kā ... की kī ... न्की 'kī ... की kī	मिठन्का mīth'kā ...	मिठ mīth or मीठा mīṭhā, 'sweet' ...	Any masculine adjective.
	मिठका mīthākā ...		
	मिठन्की mīth'kī ...	मिठ mīth or मीठी mīṭhī, 'sweet' ...	Any feminine adjective.
	मिठकी mīthākī ...		

Table showing the corresponding Short Forms of all possible Redundant Forms of Nouns and Adjectives in Bihārī.

Termination of Redundant Form.	Redundant Form.	Short Form.	Classification of Short Form.
घोरौवा <i>ghorāwā</i> or घोरौवा <i>āwā</i> ...	घोरौवा <i>ghorāwā</i>	घोरा <i>ghorā</i> , 'a horse'	Strong masculine noun in अ <i>ā</i> .
	घोरौवा <i>ghorāwā</i>	...	...
	राजौवा <i>rājāwā</i>	राजा <i>rājā</i> , 'a king'	...
	राजौवा <i>rājāwā</i>	...	...
	सभौवा <i>sabhāwā</i>	सभा <i>sabhā</i> , 'an assembly'	Tatsama noun, masculine or feminine, in अ <i>ā</i> .
	सभौवा <i>sabhāwā</i>	...	...
घरौवा <i>gharāwā</i> or घरौवा <i>āwā</i> ...	घरौवा <i>gharāwā</i>	घर <i>ghar</i> , 'a house'	Weak masculine noun in अ <i>ā</i> silent.
	घरौवा <i>gharāwā</i>	...	...
	बातियवा <i>bāṭiyawā</i>	बात <i>bāt</i> , 'a word'	Weak feminine noun in अ <i>ā</i> silent.
	बातियवा <i>bāṭiyawā</i>	...	...
	मालियवा <i>mālīyawā</i>	माली <i>mālī</i> , 'a gardener'	Any noun, masculine or feminine, in इ <i>i</i> or ई <i>ī</i> .
	मालियवा <i>mālīyawā</i>	...	...
पोथियवा <i>poṭhiyawā</i> or पोथीवा <i>poṭhīwā</i> ...	पोथियवा <i>poṭhiyawā</i>	पोथी <i>poṭhī</i> , 'a book'	Any noun, masculine or feminine, in इ <i>i</i> or ई <i>ī</i> .
	पोथियवा <i>poṭhiyawā</i>	...	...
	नाउचवा <i>nāūchwā</i>	नाऊ <i>nāū</i> , 'a barber'	Any noun, masculine or feminine, in उ <i>u</i> or ऊ <i>ū</i> .
	नाउचवा <i>nāūchwā</i>	...	...
	मिठकवा <i>mīṭh'kawā</i>	मिठ <i>mīṭh</i> or मीठा <i>mīṭhā</i> , 'sweet'	Any masculine adjective.
	मिठकवा <i>mīṭh'kawā</i>	...	...
मिठकिया <i>mīṭh'kiyā</i> or मिठकिया <i>kiā</i> or मिठकिया <i>kkīyā</i> , मिठकिया <i>kkīā</i> .	मिठकिया <i>mīṭh'kiyā</i>	मिठ <i>mīṭh</i> or मिठी <i>mīṭhī</i> , 'sweet'	Any feminine adjective.
	मिठकिया <i>mīṭh'kiyā</i>	...	...
	मिठकिया <i>mīṭh'kiyā</i>	...	...
	मिठकिया <i>mīṭh'kiyā</i>	...	...
	मिठकिया <i>mīṭh'kiyā</i>	...	...
	मिठकिया <i>mīṭh'kiyā</i>	...	...

8.—FEMININE GENDER OF ADJECTIVES.

Our treatment of the feminine gender of adjectives (including participles used as adjectives) requires a word of explanation. The matter is not entirely free from difficulties, and the methods of treatment hitherto adopted are in some respects calculated to mislead the student.

Adjectives may be used in three different ways: either *attributively*, as in सुन्दर नारी *sundar nārī* 'a fair woman;' or *predicatively*, as in ई नारी सुन्दर बा *ī nārī sundar bā* 'this woman is fair;' or *substantively*, as in है सुन्दरी *hāi sundarī* 'oh fair one'! In the two first cases the adjective is used in its proper adjectival sense; in the third case it has become, to all intents and purposes, a substantive, and it should be added that in this substantival sense an adjective is only used when it expresses a person.

Besides this three-fold usage, there is another circumstance which affects the question of the gender of adjectives; namely its origin, whether it is a tatsama (*i.e.* Sanskritic) or a tadbhava (*i.e.* Prākritic) word (see Chap. 11).

For all practical purposes the following five rules will accurately represent the whole state of the matter:—

- (1) All adjectives, whether tatsama or tadbhava, when used as substantives, must be inflected in the feminine form whenever they refer to a female person or personification.

Thus, tadbh., है पियारी *hāi piyārī* or पियारि *piyārī* 'O beloved one,' अकली *akalī* or अकलि *akalī* 'a foolish one' (*e.g.*, Chan. अकलिक विपति *akalik bipatī* 'the distress of the foolish woman;' see s.v.), परोसिनी *parosinī* or परोसिनि *parosinī* 'a female neighbour'; tats., सुन्दरी *sundarī* or सुन्दरि *sundarī* 'a fair one' (Bid. 12, 1), सुमुखी *sumukhī* or सुमुखि *sumukhī* 'a friendly one' (Bid. 7, 1), मानिनी *māninī* or मानिनि *māninī* 'a proud one' (Bid. 50, 1), बुधिमती *budhimatī* or बुधिमति *budhimatī* 'a wise one.' These correspond, respectively, to the masculine tadbh. पियारा *piyārā* or पियार *piyār*, अकल *akal*, परोसी *parōsī*; tats. सुन्दर *sundar*, मानी *mānī* or मानि *māni*, बुधिमान *budhimān*. It will be noticed that the feminines are most variously formed. We shall therefore add the substantive feminine form (printed *subst. f.*) in every case in which the nature of the adjective admits of its being used as a substantive. At the same time the following broad rules may be given:— tatsama adjectives form their feminine as in Sanskrit; tadbhava adjectives in आ *ā* and in silent अ *a* have a feminine in ई *ī*; tadbhava adjectives in ई *ī* form as a rule their feminine in इनै *inī*; tadbhava adjectives in ऊ *ū*, as a rule, remain the same in the feminine; finally in Maithilī, and in poetry generally, any feminine may end in ई *ī* instead of ई *ī*.

- (2) All tatsama adjectives, when used as proper adjectives (whether attributively or predicatively), are not inflected in the feminine; but their masculine form is used, whether the noun to which they refer be masculine or feminine.

Thus, attributively, सुन्दर चुनरी *sundar chun'rī* 'a beautiful veil' (Hb., 5, 44, masc. सुन्दर *sundar*), रसमय बानी *ras'may bānī* 'a sweet word' (Bid. 33, 6, masc. रसमय *ras'may*), हरखित रानी *har'khit rānī* 'the happy queen' (Hb. 3, 3, masc. हरखित *har'khit*, Skr. हर्षित *harṣita*), कोमल कामिनी *kōmal kāmīnī* 'a pretty woman' (Bid. 22, 8, masc. कोमल *komal*); predicatively, रङ्ग-भूमि भेल अति परचण्ड *rang-bhūmī bhel ati par'chanḍ* 'the arena was very vast' (Hb. 9, 5, masc. परचण्ड *par'chanḍ*), अधिक भेल लाज *adhik bhel lāj* 'great was the shame' (Bid. 27, 1, masc. अधिक *adhik*). Exceptionally (especially in Maithilī) instances of the use of the feminine form of tatsama adjectives do occur; *e.g.*, attributively, गुनमति नारी *gun'matī nārī* 'a virtuous woman' (Bid. 64, 7), and predicatively, धरनी बेआकुलि भेलि *dhar'nī beākuli bhēli* 'the earth was distressed' (Hb. 1, 6). But they are so rare that they may safely be disregarded for

the purposes of the above given practical rule.* In this Dictionary, therefore, we shall mark all tatsama adjectives as being of common gender (printed *com. gen.*), at the same time noting in brackets the occurrence of any exceptional feminine form.

- (3) All tadbhava adjectives ending in चा *ā*, when used as proper adjectives, (whether attributively or predicatively), must form their feminine in ई *ī*.

Thus attributively छोटी नारी *chhōṭī nārī* 'a little woman' (masc. छोटा *chhōṭā*), जनक-सुता अकेली *janak-sutā akēlī* 'the daughter of Janak alone' (Rām., Ar., ch. 26, 2; masc. अकेला *akēlā*); predicatively, ई बात बड़ मीठी बा *ī bāt bar mīṭhī bā* 'this thing is very pleasant' (masc. मीठा *mīṭhā*). The following passage of the Gītābalī (A. 82, 1) contains an example of both the second and third rules:— राम-भगति करत सुगम, सुनत मीठी लगति *Rām-bhagatī karat sugam* (tats.), *sunat mīṭhī* (tadbh.) *lagatī* 'devotion to Rām is easy to exercise and pleasant to be told.' It should be added, however, that owing to the fact that in the dialects of Bihārī (especially in Maithilī) these adjectives are more commonly used in their weak form terminating in silent अ *a*, their feminine (as will be noticed below) usually ends in ई *ī*. Thus in the place of the strong form masculine छोटा *chhōṭā*, अकेला *akēlā*, the Bihārī commonly has छोटे *chhōṭ*, अकेल *akēl*, with the feminines छोटी *chhōṭī*, अकेलि *akēlī* (e.g., Bid. 30, 3, बिलासिनि छोटी *bilāsini chhōṭī* 'the little bride,' Rām., Ut., chh. 5, 19, बेलि अकेलि *bēlī akēlī* 'a single creeper').

- (4) All tadbhava adjectives ending in इ *i* or ई *ī*, and in उ *u* or ऊ *ū*, are of common gender.

Thus, masc. भारी पथल *bhārī pathal* 'a heavy stone,' or fem. भारी बात *bhārī bāt* 'an important matter'; again masc. झगड़ावू जन *jhag'ṛālū jan* 'a quarrelsome person,' or fem. झगड़ावू नारी *jhag'ṛālū nārī* 'a quarrelsome woman.'

- (5) The tadbhava adjectives terminating with a silent अ *a* are now commonly treated as being of common gender.

Originally they always possessed a feminine form in ई *ī*, whether they were used attributively or predicatively; and this usage prevails almost uniformly in the older literature of all the Bihārī dialects; e.g., in the Bais'wārī Rāmāyan of Tul'sī Dās, in the Maithilī songs of Bidyāpatī, and Haribans of Man'bōdh, etc. Indeed in the Maithilī dialect the use is exceptionally extended even to tatsama adjectives in silent अ *a* (see footnote*). Thus, tadbhava, attributively, बड़ि अगलहि नारि *barī ag'lahī nārī* 'a very vicious woman' (Hb. 2, 30, masc. बड़ अगलह *bar ag'lah*), बड़ि अनुमनि सखि *barī anumani sakhi* 'a very melancholy (female) friend' (Bid. 34, 1, masc. बड़ अनुमन *bar anumani*); बिलासिनि छोटी *bilāsini chhōṭī* 'little bride' (Bid. 30, 3, masc. छोटे *chhōṭ*), बेलि अकेलि *bēlī akēlī* 'a single creeper' (Rām., Ut., chh. 5, 19, masc. अकेल *akēl*), ऐसन झपट *āsanī jhapat* 'such a swoop' (Sal. 7, masc. ऐसन *āsan*), टेढ़ि चालि *ṭērhi chālī* 'false step' (B. Gr., I, Introd., fable 11, masc. टेढ़ *ṭērḥ*); again tatsama, दुष्टि जाति *dusṭī jāṭī* 'a vile caste' (Hb. 9, 33, masc. दुष्ट *dusṭ*); and predicatively, सुमुखि नर होइ *sumukhi nar hoi* 'she was not friendly' (Bid. 30, 2, masc. सुमुख *sumukh*), परापन्ति अखि नारि *parāp'ntī asti nārī* 'the woman had arrived' (Hb. 10, 1, masc. परापन्त *parāp'nt*).† The practice, however, is not uniform; exceptions of the use of the masculine instead of the feminine occasionally occur; e.g., ग्रहन रमनि *ghan ramanī* 'such a woman' (Bid. 17, 5), केहन सुरखी *kehan sur'khī* 'what a beauty!' (Sal. 7). The latter fashion of dropping the use of the feminine form extended more and more in later times, till in the present day the feminine form is almost entirely abandoned, the masculine form

* A rough calculation of the occurrence of tatsama adjectives in the songs of Bidyāpatī and the Haribans of Man'bōdh shows that among a total of 45 cases of such adjectives in construction with feminine nouns, the feminine form is only used nine times, while the masculine occurs 36 times.

† It should be noted that some of the feminines of tatsama adjectives are not tatsama feminines, as they should be; thus, Maithilī has दुष्टि *dusṭī* for Skr. दुष्टा *dusṭā*. This hybridism of such Maithilī forms shows that the latter are anomalous forms made by a false analogy.

being used equally with reference to masculine and feminine nouns.* It is only in the Maithilī dialect that the feminine is still occasionally used both in prose and poetry, but in the other Bihārī dialects it may now be said to be practically unknown except in poetry. In any case, it should be noted that whenever the feminine form is used, its final *इ* has the sound of the imperfect *ई* (see Chap. 2, and Mth. Gr. §§ 7, 43, 44). Under these circumstances, we shall, in this Dictionary, describe the tadbhava adjectives which terminate with silent *अ* as being of common gender. At the same time we shall note in brackets any feminine in *इ* which we may have met with in literature.

For convenient reference we here add a list of typical examples illustrating our system of treating the feminine gender of adjectives :—

(1) *Tats. adj.*, (rules 1 and 5); *e.g.*—

अक्रित *akrit*, *adj. com. gen.*, not done.

अकलङ्क *akalaṅk*, *adj. com. gen.*, (*subst. f.* अकलङ्का *akalaṅkā*), blameless.

बिमुख *bimukh*, *adj. com. gen.*, (*old Mth. and poet. f.* बिमुखि *bimukhi*, *subst. f.* बिमुखी *bimukhi* or *Mth. and poet. बिमुखि bimukhi*), unfriendly.

(2) *Tadbh. adj. in आ* (rules 1 and 3); *e.g.*—

अकरा *ak'rā*, (*f.* अकरौ *ak'rī*), *adj.*, dear.

(3) *Tadbh. adj. in ई or ऊ* (rules 1 and 4); *e.g.*—

भारी *bhārī*, (*Mth. and poet. भारि bhārī*), *adj. com. gen.*, heavy.

परोसी *parōsī*, *adj. com. gen.*, (*subst. f.* परोसिनी *parosinī* or *Mth. and poet. परोसिनि parōsinī*), neighbouring.

(4) *Tadbh. adj. in अ* (rules 1 and 5); *e.g.*—

अकेल *akēl*, *adj. com. gen.*, (*old poet. f.* अकेलि *akēli*), alone.

अकल *akal*, *adj. com. gen.*, (*subst. f.* अकली *akalī* or *Mth. and poet. अकलि akalī*), foolish.

9.—CONJUGATIONAL TERMS AND TABLES.

As there are considerable differences between the names given to the tenses of verbs by the various grammarians, it has been necessary to adopt one system for ourselves. We therefore give below the verb of *देख देख* *dēkh* 'see,' conjugated throughout all its various forms with the name which we have adopted for each tense prefixed to each.

The radical tenses are conjugated in full, and after them is given a list of the principal parts of all the various auxiliary verbs used in Bihārī. Then follow the various periphrastic tenses, the first person singular of each being given as sufficient for all practical purposes.

It will be observed that there are six columns for each tense. The first gives the forms current in Maithilī, then follow in order Magahī, Eastern Bhoj'pūrī, Western Bhoj'pūrī, the old Western Bihārī or Bais'wārī of the Rāmāyan, and finally the corresponding forms in Hindī for the sake of comparison and ready reference.

There are in all these dialects (especially in Maithilī and Magahī) many optional forms, which for want of space are not here given. These can all be learned, so far as Western Bhoj'pūrī is concerned, from Dr. Hœrnle's Gaudian Grammar, and for the other dialects from Mr. Grierson's Maithilī Grammar published by the Asiatic Society of Bengal, and from the same author's Seven Grammars of the Bihār Dialects published by the Government of Bengal.

* Strictly speaking, the process was this: the final *इ* of the fem. form became at first the imperfect sound of *ई*, and lastly it was indistinguishable from a silent *अ*, and thus the feminine of an adjective became practically identical with its masculine form (see Chap. 2). It will thus be seen that though an adjective ending in silent *अ*, when it qualifies a feminine noun, is in outward appearance masculine, yet originally it was, and in intention it still is, feminine.

A.—RADICAL AND PARTICIPIAL TENSES.

INDICATIVE MOOD.

1. Present: 'I see,' &c.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan.	High Hindī.
Singular ...	1st	Wanting.	Wanting.	देखलौं dekhāḷō.	देखलौं dekhāḷō.	Wanting.	Wanting.
	2nd			देखले dekhālē.	देखले dekhālē.		
	3rd			देखला dekhālā.	देखला dekhālā.		
Plural ...	1st	Wanting.	Wanting.	देखीला dekhālā.	देखीला dekhālā.	Wanting.	Wanting.
	2nd			देखलें dekhālā.	देखलें dekhālā.		
	3rd			देखलन dekhālan.	देखलन dekhālan.		

2. Preterite: 'I saw,' &c.

Singular ...	1st	Wanting.	देखलौं dekh'ḷō.	देखलौं dekh'ḷō, देखें [dekh'ḷō.	देखलौं dekh'ḷō, देखें [dekh'ḷō.	देखा dekhā.
	2nd	देखलें dekh'lē.	देखलें dekh'lē.	देखले dekh'lē, देखुए [dekh'lē.	देखले dekh'lē, देखें [dekh'lē.	देखा dekhā.
	3rd	देखलक dekh'lak.	देखलक dekh'lak, देखें [dekh'lak.	देखलस dekh'las, देखुए [dekh'las.	देखलस dekh'las, देखें [dekh'las.	देखा dekhā.
Intr. 'he fell'	3rd sing.	गिरल giral; 3rd pl. गिरल [ल'ह gir'lah.	3rd sing. गिरल giral.	3rd sing. गिरल giral	3rd sing. गिरल giral.	sing. गिरा girā, pl. गिरे girē.
	1st	देखल dekh'al, देखलहु [dekh'lah.	देखलौं dekh'lā.	देखलौं dekh'lā, देखुइ [dekh'lā.	देखली dekh'li, देखा [dekhā.	देखा dekhā.
	2nd	देखलहु dekh'lah.	देखलें dekh'lā.	देखलें dekh'lā, देखुअ [dekh'lā.	देखलन dekh'lan, देखिन [dekhin.	देखा dekhā.
Plural ...	3rd	देखलन्हि dekh'lanhi.	देखलन dekh'lan.	देखलन dekh'lan, देखुअन [dekh'an.	देखलन dekh'lan, देखिन [dekhin.	देखा dekhā.

5. Preterite: '(If) I had seen, &c.

Number.	Person.	Maithili.	Magahi.	East Bhoj'puri.	West Bhoj'puri.	Rāmāyan	High Hindī.
Singular ...	1st	Wanting. देखित देखितै. देखैत देखैत.	देखितूँ देखितूँ. देखित देखितै. देखैत देखैत.	देखितौँ देखितौँ. देखिते देखिते, देखितस [dekhitas. देखिते देखिते, देखितस [dekhitas, देखैत देखैत.	देखन्तौँ देखितौँ. देखन्ते देखिते, देखन्तस [dekh'ites. देखत देखैत. देखन्ते देखिते.	देखन्ते देखितै. (?) देखन्ते देखितै. (?) देखन्ते देखितै. (?) देखन्ते देखितै.	देखन्ता देखितै. देखन्ता देखितै. देखन्ता देखितै.
	2nd						
	3rd						
Plural ...	1st	देखितऊँ देखितैत. देखितैत देखितैत. देखितैत देखितैत.	देखितौँ देखितौँ. देखितैत देखितैत. देखितैत देखितैत.	देखितौँ देखितौँ. देखितैत देखितैत. देखितैत देखितैत.	देखन्तौँ देखितौँ. देखन्ते देखिते, देखन्तस [dekh'ites. देखत देखैत. देखन्ते देखिते.	देखन्ते देखितै. (?) देखन्ते देखितै. (?) देखन्ते देखितै. (?) देखन्ते देखितै.	देखन्ता देखितै. देखन्ता देखितै. देखन्ता देखितै.
	2nd						
	3rd						

IMPERATIVE MOOD.

6. Precative Forms: 'be good enough to let me see.'

Singular ...	2nd	Wanting.	Wanting.	Wanting.	Wanting.
Plural ...	2nd	देखि देखि, देखि देखि. [hā. देखि देखि, देखि देखि. [hā.	देखि देखि. देखि देखि. [hā.	देखि देखि. देखि देखि. [hā.	देखि देखि. देखि देखि. [hā.

B.—AUXILIARY VERBS.

✓ अह अह or हव हव.

PRESENT INDICATIVE.

Singular ...	1st	3rd	हौँ हौँ.	हौँ हौँ.	हौँ हौँ.	हौँ हौँ.
Plural ...	1st	3rd	हौँ हौँ. हौँ हौँ. [hā. हौँ हौँ. [hā.	हौँ हौँ. हौँ हौँ. [hā. हौँ हौँ. [hā.	हौँ हौँ. हौँ हौँ. [hā. हौँ हौँ. [hā.	हौँ हौँ. हौँ हौँ. [hā. हौँ हौँ. [hā.

PRETERITE INDICATIVE.

Singular ... {	1st 3rd	Wanting.	{	हूँ halū. हल hal.	{	Wanting.	Wanting.	Wanting.
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FUTURE INDICATIVE.

Singular ... {	1st 3rd	हैब hāib. हैत hwāt, हैत hāt.	{	Wanting.	Wanting.	{	Wanting. हैब hwāihai.	Wanting.
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✓ हो ho.

FUTURE INDICATIVE.

Singular ... {	1st 3rd	होब hōb. होत hōt.	होब hōb. होत hōt, होई hōi.	होइबों hōibō. होई hōi.	होइबों hōibō. होई hōi.	(?) होउब hōūb, होबों [hōbāū, होइबों hōihāū. (?) होबे hōbā, होइबहि [hōihahi.	होऊगा hōūgā. होएगा hōēgā.
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PRESENT CONJUNCTIVE.

Singular ... {	1st 3rd	होऊ हōū, होई hōi. होये hōā, होब हōa.	होऊ हōū. होये hōā, होब हōa.	होबों hōō. होए hōē, होब हōas.	होऊ हōū. होय hōy.	होऊ हōū. होये hōā, होबि hōh, [होसि hōsi.	होऊ हōū. हो हō.
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PRETERITE CONJUNCTIVE.

Singular ... {	1st 3rd	होइतऊ hōitāhū. होइत hōit.	होइतू hōitū. होइत hōit.	होइतों hōitō. होइत हōit, होइत हōi- [tas.	होतों hōtō. होत हōt, होतै hōtāi.	होतेंऊ hōtēū. ? होतैउ hōtēu.	होता hōtā. होता hōtā.
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PAST PARTICIPLE.

	भेल bhēl. होइल hōil, भेल bhēl.	भेल bhāl. भयउ bhayāū.	हुआ huā.
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अछ *achh.*

PRESENT INDICATIVE.

Number.	Person.	Maithilī.	Magahī.	East Bhoj'pūrī.	West Bhoj'pūrī.	Rāmāyan.	High Hindī.
Singular ... { 1st 3rd		छी <i>chhī.</i> अछि <i>achhi,</i> छै <i>chhā.</i>	Wanting.	Wanting.	Wanting.	Wanting.	Wanting.

Pres. Part. in Mth. & Bh. अछैत *achhāit*; in Rām. अहत *achhat.*

PRETERITE INDICATIVE.

Singular ... { 1st 3rd	छलछँ <i>chhalāhū.</i> छल <i>chhal.</i>	Wanting.	Wanting.	Wanting.	Wanting.
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✓ थि *thi.*

PRESENT INDICATIVE.

Singular ... { 1st 3rd	थिकछँ <i>thikāhū.</i> थिकाँच <i>thikāh.</i>	Wanting.	Wanting.	Wanting.	Wanting.
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PRETERITE INDICATIVE.

Singular ... { 1st 3rd	Wanting.	Wanting.	Wanting.	Wanting.	थि <i>thā.</i> था <i>thā.</i>
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✓ रह *rah.*

PRETERITE INDICATIVE.

Singular ... { 1st 3rd	रही <i>rahī.</i> रही <i>rahāu.</i>	Wanting.	{ रहलौँ <i>rah'lō,</i> रहीँ <i>rah'ō.</i> रहल <i>rahal,</i> रहे <i>rahē.</i>	रहलौँ <i>rah'lō.</i> रहल <i>rahal.</i>	रहेँ <i>raheñ.</i> रह <i>rah.</i>	Wanting as an auxiliary.
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✓ बट bat.

PRESENT INDICATIVE.

Singular ... {	1st	3rd	Wanting.	Wanting.	{	बाटों batō. बाटे, बा batē, bā.	{	बाटों batō. बाटे batā.	}	Wanting.	}	Wanting.

C.—PERIPHRASTIC TENSES.

INDICATIVE MOOD.

7. Indefinite Present: 'I see,' &c.

Singular ... {	1st	3rd	Wanting.	देखत ही dekha hī, [देखे ही dekhe hī.]	Wanting.	}	Wanting.	}	Wanting.

8. Indefinite Past: 'I saw,' &c.

Singular ... {	1st	3rd	Wanting.	देखत हल्ले dekha halā, [देखे हल्ले dekhe halā.]	Wanting.	}	Wanting.	}	Wanting.

9. Definite Present: 'I am seeing,' &c.

Singular ... {	Open ...	1st	3rd	देखत ही dekhāt chhī (3rd sing. देखत चिहि) (dekhāt achhī).	}	Wanting.	}	Wanting.	}	Wanting.	}	Wanting.

10. Imperfect : ' I was seeing,' &c.

Number.	Person.	Maithilī.	Magahī.	East Bhoj'pūrī.	West Bhoj'pūrī.	Rāmāyan.	High Hindī.
Singular ...	1st	{ Open ... Contracted ...	देखैत बलऊँ dekhāit balā. [chhalāhū.]	देखैत रहलौँ dekhāit rah'lē. [rah'lē.]	देखत रहलौँ dekhāt [rah'lē].	देखत रहलौँ dekhāt [rah'lē].	देखता था dekh'tā thā.
	...	...	देखैत बलऊँ dekhāit balā. [chhalāhū.]	...	...	...	...

11. Durative Future : ' I shall be seeing,' &c.

Singular ...	1st	{ ...	देखैत होब dekhāit hōb.	देखत होब dekhāt [hōb].	देखत होब dekhāt [hōb].	देखता होब dekh'tā hōb.
...	...	...	...	...	...	...

12. Perfect : ' I have seen,' &c.

Singular ...	1st	{ Trans. direct Intrans. direct Trans. and in-trans. indirect.	देखलौँ बी dekh'lē bhī. [bhī.]	देखलौँ बी dekh'lē bhī. [bhī.]	देखलौँ बी dekh'lē bhī. [bhī.]	देखलौँ बी dekh'lē bhī. [bhī.]
...	...	...	...	...	...	...

13. Pluperfect : ' I had seen,' &c.

Singular ...	1st	{ Direct ... Indirect ...	देखलौँ बी dekh'lē bhī. [bhī.]	देखलौँ बी dekh'lē bhī. [bhī.]	देखलौँ बी dekh'lē bhī. [bhī.]	देखलौँ बी dekh'lē bhī. [bhī.]
...	...	...	...	...	...	...

14. Future Exact : ' I shall have seen' or ' I may have seen,' &c.

Singular ...	1st	{ Direct ... Indirect ...	देखलौँ बी dekh'lē bhī. [bhī.]	देखलौँ बी dekh'lē bhī. [bhī.]	देखलौँ बी dekh'lē bhī. [bhī.]	देखलौँ बी dekh'lē bhī. [bhī.]
...	...	...	...	...	...	...

CONJUNCTIVE MOOD.

15. Future Conditional : (If) 'I be seeing,' &c.

Singular ...	1st	...	देखैत होज <i>dekhāit hōū.</i>	देखैत होखोँ <i>dekhāit hōū.</i>	देखत होखोँ <i>dekhāt hōū.</i>	?	देखता होखोँ <i>dekhātā hōū.</i>
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16. Durative Present Conditional : '(If) I were seeing,' &c.

Singular ...	1st	...	देखैत होइत <i>dekhāit hōū.</i> [hōitāhū.]	देखत होइत <i>dekhāt hōū.</i> [hōitō.]	देखत होतोँ <i>dekhāt hōtō.</i>	?	देखता होता <i>dekhātā hōtā.</i>
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17. Future Exact Conditional : '(If) I have seen,' &c.

Singular ...	1st	...	देखलै होज <i>dekh'lē hōū.</i>	देखलै होखोँ <i>dekh'lē hōū.</i>	देखले होखोँ <i>dekh'le hōū.</i>	?	देखा हो <i>dekhā hō.</i>
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18. Second Preterite Conditional : '(If) I had seen,' &c.

Singular ...	1st	...	देखलै होइत <i>dekh'lē hōū.</i> [hōitāhū.]	देखलै होइतोँ <i>dekh'lē hōū.</i> [hōitō.]	देखले होइतोँ <i>dekh'lē hōū.</i> [hōitō.]	?	देखा होता <i>dekhā hōtā.</i>
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D.—PARTICIPLES.

1. Present : 'seeing.'

Singular ...	Masculine	...	देखैत <i>dekhāit.</i>	देखित <i>dekhāt.</i> [dekhāt.]	देखत <i>dekhāt.</i>	देखत <i>dekhāt.</i>	देखता <i>dekhātā.</i>
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2. Past : 'seen.'

Singular ...	Masculine	...	देखल <i>dekhāl.</i>	देखल <i>dekhāl.</i>	देखल <i>dekhāl.</i> [dekhāl.]	देखल <i>dekhāl.</i>	देखा <i>dekhā.</i>
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E.—VERBAL NOUNS AND THEIR DERIVATIVES.

1. First Verbal Noun: 'the act of seeing.'

Number.	Person.	Maithilī.	Magahī.	East Bhoj'pūrī.	West Bhoj'pūrī.	Rāmāyan.	High Hindi.
{ Singular ...	Direct	देखि देखि, देख देख.	देख देख.	देख देख.	देखे देखे, देख देख.	देखि देखि, देख देख.	देखी देखि, देखि देखि, [देख देखे.
	Oblique	देखै देखै, देख देखै.	देख देखे.	देख देखे.	देखै देखै.	देखे देखे, देख देखै.	देखा देखै.

2. **Second Verbal Noun:** ‘*the act of seeing.*’

Singular ... {	Direct	...	देखल <i>dēkhal</i> .	देखल <i>dēkhal</i> .	<i>Wanting.</i>
	Oblique	...	देखला <i>dekhlā</i> .	देखला <i>dekhlā</i> .	<i>Wanting.</i>

3. Third Verbal Noun : 'the act of seeing.'

Singular ... {	Direct	...	देखव <i>dēkhab.</i>	देखव <i>dēkhab.</i>	देखव <i>dēkhab.</i>	Wanting.
	Oblique	...	देखवा <i>dekh'vā.</i>	Wanting.	देखवै <i>dekh'vāi.</i> [<i>dekh'vai.</i>]	Wanting.

4. **Conjunctive Participle:** ‘*having done the act of seeing*,’ ‘*having seen*.’

देखि <i>dēkhī</i> { कऊँ <i>kahū̃</i> , (कौँ <i>kā̃</i> , कौँ <i>kā̃</i> , or कौँ <i>kā̃</i> , कौँ <i>kā̃</i> , <i>dēkh</i> { <i>ke</i>), देख <i>dēkh</i>	देख के <i>dēkh ke</i> , (कर) [(<i>kar</i>)].	देख के <i>dēkh ke</i> .	देखे <i>dēkhe</i> } के <i>ke</i> . देख <i>dēkh</i> }	देखि (कौँ) <i>dēkhī (kā̃)</i> . देख कर के <i>dēkh</i> [<i>kar kē</i> .]
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5. Noun of Agency : 'a doer of the act of seeing,' 'one who sees.'

देखिन०चार	dekhin' hār.	देखिन०चार	dekhin' hār.	देखने०चार	dēkh' nēhārā.
		देखिन०चार	dekhin' hār.	देखनि०चार	dekhanihār.
		देखि०नि०चार	dekh' nihār.	देखनि०चार	dekh' nihār.

10.—TREATMENT OF THE SO-CALLED ROOTS IN आ.

There is a large number of roots* which it has been customary to treat as ending in आ *a*. By far the largest number of these roots belong to causal verbs; e.g., करा *karā* 'cause to do,' बना *banā* 'make.' But a few of them are primitive roots; such as पा *pā* 'get,' गा *gā* 'sing,' खा *khā* 'eat,' etc.

These roots are divided into two classes by a very characteristic difference, namely that, when inflected, some roots insert ब *b* (in Maithilī, or व *w* in the other dialects, see Chap. 4, *d*, 2), while others interpose य *y*, between the root and its inflectional termination. The reason of this difference is a simple one. The element ब *b* of one class of roots is organic, representing an ancient प *p*, which in the Sanskrit or Pāli formed part of the root; on the other hand the element य *y* of the other class of roots is inorganic, being a modern—merely euphonic—insertion. The influence of this difference on the inflection of the two classes of roots is very important, causing as it does nearly the whole of the inflections of one class to differ considerably from those of the other class. It becomes, therefore, very desirable to distinguish the two classes by some outward mark. Accordingly we have, in this Dictionary, adopted the following system: all roots which take the organic ब *b* we shall spell with a final ब *b*, while all roots which insert the euphonic य *y* will be spelt with final आ *ā*. To the former class belong all causal roots and the three primitive roots आब *āb* 'come,'† गाब *gāb* 'sing,' and पाब *pāb* 'get.' To the latter class belong all other primitive roots, such as अघा *aghā* 'be satiated,' खा *khā* 'eat,' घबरा *ghab'rā* 'be confused,' etc. Thus the final ब *b* of the √पाब *pāb* 'get' corresponds to the final radical प *p* of the Sanskrit √प्राप् *prāp*, and the final ब *b* of the causal √कराब *karāb* 'cause to do,' to the suffixal प *p* of the Pāli causal √कारापि *kārāpi*. On the other hand the √खा *khā* 'eat' is not spelt with ब *b*; for it corresponds to the Sanskrit √खाद् *khād*, Prākṛit √खा *khā*, where the final organic द *d* is elided by a Prākṛit phonetic law and, for the sake of euphony, replaced by the semivowel य *y* before certain inflexional terminations.

It may be here explained that the element ब (which, it should be remembered, is a semiconsonant, its sound being intermediate between *b* and *v*, see Chap. 4, *d*), has a tendency to be vocalised into ओ *o* or उ *u*. Similarly the element य *y* has a tendency to be vocalised into ए *e* or इ *i*, or even to be elided altogether. It is this circumstance which mainly gives rise to the wide divergence between the inflections of the two classes of roots. It may also be added that owing to the action of false analogy there is a tendency in certain tenses (notably in the future indicative) to assimilate the inflection of the *b*-class of roots to that of the *y*-class. This is, however, not the place to enter into grammatical details, for a statement of which we must refer the reader to Mr. Grierson's Bihārī Grammars, especially to Chapters VIII, X, and XI of Part II, Bhoj'pūrī dialect.

* We have adopted the now not uncommon practice of indicating a language root by the mathematical radical symbol √. We use the term 'root' in the sense of the constant element in any series of sense-related words. Thus in the Bihārī words बोल-*i*, 'speech,' बोल-आहा, 'calling,' बोल-अब, 'speaking,' बोल-अत, 'speaking,' बोल-अल, 'spoken,' बोल-म, 'he speaks,' etc., the constant element बोल is the root; the remainder are suffixes, and vary according to the meaning which is to be expressed by the root. (See Dr. Hærnle's H. R., p. 33, Reprint, p. 1.)

† The root आब *āb* is peculiar, inasmuch as its ब *b* is not organic. It probably comes from the Skr. √आ + आ (see Dr. Hærnle's H. R., p. 41, Reprint, p. 9). It is evidently formed by false analogy with the √पाब *pāb*, the inflection of which it generally follows, except in the past participle and in the tenses derived therefrom, in which it has आब *āb*, thus reverting to its original character of a √आ *ā*. The case of the √गाब *gāb* is similar. It may correspond to a Skr. denominative (or causal) √गापि *gāpi*, but it is more probably another instance of false analogy, √गाब *gāb* being formed after √पाब *pāb*, the inflection of which it follows throughout.

The following examples will illustrate both the radical difference of the two classes and the importance of its bearing on their inflection:—

ROOT FORM.		REGULAR INFLECTION.			IRREGULAR.
Modern.	Ancient.	3rd Pers. Pres. Sing.	Pres. Part.	Past. Part.	1st Pers. Fut.
पाब <i>pāb</i>	Skr. प्राप् <i>prāp</i>	पाबथि <i>pābathī</i>	पाबैत <i>pābāit</i>	पाबोल <i>pāol</i>	पाब्व <i>pāēb</i>
कराब <i>karāb</i>	Pā. कारापि <i>kārāpi</i>	कराबथि <i>karābathī</i>	कराबैत <i>karābāit</i>	कराबोल <i>karāol</i>	कराब्व <i>karāēb</i>
खा <i>khā</i>	Pr. खा <i>khā</i>	खाथि <i>khāthī</i>	खाइत <i>khāit</i> (for खायत <i>khayat</i>)	खाइल <i>khāēl</i>	खाब्व or खाव <i>khāēb or khāb</i>

II.—THE TERMS TATSAMA AND TADBHAVA.

Omitting words of entirely foreign origin which have been adopted into the Gaudian languages, such as the English words टिकट *ṭikaṭ* 'ticket,' रेल *rēl* 'railway,' or the Arabic जुलम *julam*, i.e. ظلم, 'oppression,' the Persian जलन्दी *jal'dī*, i.e. جلدی, 'quickly,' the vocabularies of those languages are of Aryan origin.* All foreign words will, in this Dictionary, be indicated by the collective term *Anyadēshajā*.

The Aryan portion of the vocabulary may be divided into two, on the whole, very clearly distinguishable classes, which are now commonly known by the names of *tatsama* and *tadbhava*, given to them by the native grammarians. *Tadbhava* words are those which have descended into the modern vernaculars from Prākṛit sources, while *tatsama* words are those which have been borrowed direct from the Sanskrit to supply real or fancied deficiencies in the vocabulary.

Tatsama means 'having the same form as in Sanskrit,' *tadbhava* means 'being essentially, though not in form, the same as in Sanskrit.' These meanings of the two terms afford a rough and ready test for distinguishing the two classes of words. Thus राय *rāy* 'king,' भाइ *bhāi* 'brother,' खेत *khēt* 'field,' दहिन् *dahin* 'right,' आन *ān* 'command,' are *tadbhavas*; while राजा *rājā* 'king,' भ्राता *bhrātā* 'brother,' खेतर् *khēt'r* 'field,' दखिन् *dakhin* 'right,' आग्या *āgyā* or अग्या *agyā* 'command,' are *tatsamas*, the latter set being in Sanskrit राजा *rājā*, भ्राता *bhrātā*, क्षेत्रम् *kshētram*, दक्षिणः *dakṣiṇaḥ*, आज्ञा *ājñā*.

A similar division of words of Latin origin may be made in the English language; for example, *honour*, *ransom*, are *tadbhavas* derived from Latin through French, while *honor*, *redemption*, are *tatsamas* borrowed direct from the Latin.†

It should not be thought that a *tatsama* must be absolutely the same as in Sanskrit. On the contrary, *tatsamas* exhibit the most various grades of divergence from their Sanskrit equivalents, and only a small number of them are really absolutely the same as in Sanskrit. To the latter class, e.g.,

* We leave aside the question whether any and what portion of the Aryan element is Aboriginal or Drāvidian.

† See Mr. Grierson's B. Gr., Part I, page 8. The existence of such a division of words is even more conspicuous in the Romance languages. For examples from the French, the student may consult M. Auguste Brachet's *Historical Grammar of the French Tongue* (Mr. Kitchin's Translation, p. 32), e.g., 'popular' (*tadbhava*) words are—*ange*, *blâme*, *porche*, etc., while the corresponding 'learned' (*tatsama*) words are—*angelus*, *blasphème*, *portique*, etc.

belong the above-mentioned राजा *rājā* and धाता *bhrātā*; while खेतर *khēṭ'r*, दखिन *dakhin*, and आग्या *āgyā* or अग्या *agya*, as will be noticed, differ, in an increasing scale, from their Sanskrit prototypes. It will readily be understood that there may occur cases in which, owing to this circumstance, it may be doubtful in which class a particular word should properly be placed. Thus there is the word जग *jag* 'sacrifice,' for the Sanskrit यज्ञ *yajña*. The real *tadbhava* form of the latter is जन *jan* (Prakrit जण *jaṇṇa* or जज्ञ *jañña*), which, however, now only occurs in the compound word जनेचो *janeco* (Sanskrit यज्ञोपवीतः *yajñopavītaḥ*), 'sacrificial thread.' But the word जग *jag* is so different from its Sanskrit original, that it might be thought to be a *tadbhava* also; yet there cannot be much doubt that it is more properly classed with the *tatsamas*, because it is a (*technical*) term adopted direct into the Gaudian from the Sanskrit in early times. The fact is, the real test of classification is a historico-philological one. *Tadbhavas* are those words which have come to the Gaudian through the Prākṛit, while *tatsamas* are those which have been adopted into it from the Sanskrit. And according as that adoption occurred at an earlier or later point in the history of the Gaudian, the Sanskrit words exhibit greater or smaller changes in their form.* It may be well, therefore, in order to elucidate still further the meaning and object of the two terms *tatsama* and *tadbhava*, to add a brief historical sketch of the course of descent of the Gaudians or modern vernaculars of North India.

The earliest glimpse of the Aryan vernacular we obtain in the older hymns of the Rig Veda, composed perhaps as early as 2000 B.C. Like every other language, this Vedic language changed, or developed, in the course of time; and another glimpse of it, in a somewhat less antique form, we obtain in the hymns of the Atharva Veda, referable perhaps to about 1000 B.C.† As the Aryan immigration gradually extended over the north of India, their vernacular, in the course of its development, naturally differentiated into several more or less distinct branches. From about 500 B.C. we receive, partly from extant literature, partly from inscriptions on rocks, pillars, etc., information of the existence of three different languages—one current in the north-western, another in the south-western, and the third in the eastern portion of the northern half of the Indian peninsula. Their areas may be roughly indicated by two lines—one touching Khāl'sī, Bairāt, Mathurā, Nāsik, the other joining Mathurā, Allāhābād, Rām'garh, Jaugada; the southern boundary of the whole Aryan area being a west-easterly line commencing near Goa.‡ This is shown on the accompanying Map I.

At this time Buddhism had arisen and spread over the whole of the northern portion of India. Everywhere it adopted the vernaculars of India, in order to propagate its doctrines, in speech and in writing. Thus these vernaculars rose to the dignity of literary languages, with its attendant characteristics of grammatical fixedness and artificialness. Henceforth, therefore, these languages co-existed in a twofold form—the vernacular and the literary. Contemporaneously with, and perhaps in opposition to, the adoption of the vernaculars by the Buddhists for their heterodox compositions, the Brahmanical schools, in which the use and the study of the Vedas and their ancient language had been handed down, elaborated and established,§ for the purpose of their own orthodox compositions, another literary language, drawn on the lines of the ancient Vedic

* For this reason Mr. Beames (Cp. Gr., vol. I, p. 13 ff) divides *tadbhavas* into 'early and late *tadbhavas*,' and Dr. Hærnle (Gd. Gr., Introd., p. xxxviii ff) divides *tatsamas* into '*tatsamas* and *semi-tatsamas*,' the two terms 'late *tadbhavas*' and '*semi-tatsamas*' being intended to distinguish those *tatsamas* which, having been early adopted into Gaudian, have more or less widely diverged from their Sanskrit prototypes. In this Dictionary we have thought it better to limit ourselves to the simpler classification into *tatsamas* and *tadbhavas* only.

† See Professor Whitney's Sanskrit Grammar, pp. xiii, xiv.

‡ For the grounds of this determination, see the Introduction to Dr. Hærnle's editions of the *Prākṛita Lakṣaṇa* and of the *Bakshālī Manuscript*.

§ The process culminated in the grammarian Pāṇini, probably in the third or fourth century B.C.

language, and thus possessing a character at once archaic and artificial. This language they designated the *Sanskrit* (संस्कृत *samskrīta*, i.e., elaborated, perfected),* in opposition to which the vernaculars were called by them *Prākṛit* (प्राकृत *prākṛita*, i.e., natural, unelaborated).† It will be understood from this that while the *Prākṛits* existed, as already stated, both in a vernacular (or spoken) and a literary form, the *Sanskrit* was only a literary language, but never a spoken one in the sense of a vernacular.

It has already been mentioned that at this period there existed three *Prākṛits*—a north-western, a south-western, and an eastern. The first of these was called the *Apabhraṃsha*, (i.e., corrupt); the second, the *Prākṛit* simply; and the third was named the *Māgadhi*.‡ The literary form of the first may be seen in the Buddhist works written in the so-called ‘*Gāthā* dialect’ (a sort of *Apabhraṃsha* *Sanskrit*, to speak from the *Sanskrit* point of view); that of the second is preserved in the Buddhist works written in the so-called ‘*Pāli*’;§ of the third there is no literature extant, though some evidence of its literary form is afforded by certain ancient inscriptions; and this last remark applies to the two other *Prākṛits* also.||

Some centuries later, perhaps from the fifth century of our era, a new state of things is disclosed to us in *Prākṛit* literature.¶ The three great *Prākṛits* are now seen to have differentiated into a still

* Indian grammarians, when speaking of the Vedic language *technically*, do not call it *Sanskrit*, but *Chhandas* (छन्दस्). The former is their technical term for the scholastic language elaborated on the lines of the Vedic. The two terms *Sanskrit* and *Prākṛit*, however, are of comparatively late origin, the date of which it would be desirable to determine accurately. Lassen (*Ind. Ant.*, Vol. II, p. 1151) places it vaguely some time within the first three centuries A.D. At the time of Pāṇini the Vedic language was called *Chhandas*, while the vernacular language of his time, which formed the groundwork of what we now call *Sanskrit*, was simply designated by the general term *bhāṣā* (भाषा). The latter term, therefore, does not show, as some appear to think, that *Sanskrit* itself was a *vernacular* language. It may be well perhaps, to prevent any misconception of the theory set forth in this Chapter, to state distinctly that we use the term *Sanskrit* exclusively in its strict and accurate sense, as denoting the scholastic language, elaborated (to follow a convenient tradition) by Pāṇini. We, therefore, never understand by that term, or include under it, either the Vedic language or the so-called *Gāthā* dialect, but only (what is sometimes called the ‘classical’) *Sanskrit*. The Vedic is not uncommonly said to be ‘ancient’ *Sanskrit*, and the *Gāthā* dialect, a ‘corrupt’ *Sanskrit*. They may be so designated in a loose way, and by way of speaking from the point of view of *Sanskrit* proper (or ‘classical’ *Sanskrit*). But for the purpose of the present Chapter it appeared desirable to avoid an inaccurate and misleading terminology. To call the so-called *Gāthā* dialect a corrupt *Sanskrit* is as little appropriate as it would be to call the Vedic language a corrupt *Sanskrit*. Both do not conform to Pāṇini’s rules, and may be ‘corrupt’ as judged by that standard; but intrinsically neither of them is corrupt, as little as any other vernacular language is so. It should be added, however, that the so-called *Gāthā* dialect is, strictly speaking, that literary form of the North-Western vernacular (the *Apabhraṃsha* *Prākṛit* of Chāṇḍ) which the latter received at the hands of Buddhist writers. A purer vernacular form of it is preserved in the Indo-Scythic and other inscriptions of North-Western India and Afghanistan. It is not improbable that it was this same vernacular that was the *bhāṣā* of (or spoken by) Pāṇini, and that, in his hands and with his brahmanic knowledge of the Vedic language (*Chhandas*), led to the creation of that far more thoroughly methodic and antique literary form of it which we now call the *Sanskrit*. In Pāṇini’s age there were three great vernaculars in India,—the north-western, the south-western, and the eastern. Pāṇini himself is said to have been a native of the extreme north-west of India. This would tend to show that the north-western vernacular was probably his *bhāṣā*. On the other hand, other traditions connect the elaboration of his grammar with Bad’rī Nāth, where Shiva is said to have inspired him. This would point to that vernacular as his *bhāṣā*, which was spoken in the overlapping portion of the eastern and south-western vernaculars (see Map I). It should be also remembered that probably Pāṇini is only the most prominent representative of what was really a line of grammarians that gradually accomplished the elaboration of *Sanskrit*, by eliminating from the vernacular all more decayed forms in favour of less decayed ones preserved in the Vedic, by preferring, of two optional forms, that which happened to be favoured by the Vedic, and by other such or similar processes.

† Best expressed by the German ‘*naturwüchsig*.’

‡ Under these names they are treated of by the ancient native grammarian Chāṇḍa (चण्ड) in his *Prākṛita Lakṣaṇa*. See Introduction to Dr. Hærnle’s edition of that work in the *Bibliotheca Indica*.

§ Strictly the *Pāli* represents only the *Prākṛit* of the southern portion of the south-western area.

|| The *Ashōka* inscriptions, the *Nāsik* inscriptions, etc. See Dr. Hærnle’s Introduction to his edition of the *Bakhshālī Manuscript*.

¶ At the commencement of the fifth century Fa Hian, the Chinese traveller (399—413 A.D.), tells us:—“Crossing the river we arrive at the country of *Ouchang* (or *Udyāna*). This is the most northern part of India. The language of middle India is everywhere used. Middle India is that which is called the middle country (*madhya dēsha*). The clothes and food of the ordinary people are likewise just the same as in the middle country.” (See Beales’ Translation, ch. VIII, p. 26.) This seems to show that at that time the ancient distribution of the *Prākṛits* was still prominent, though possibly the passage means no more than that Fa Hian was struck with the wide western extent of the language and manner of life of India *proper*.

larger group. Beginning at the farthest north-west, we have first the *Apabhramsha*, and next to it a Prākṛit, called *Shāūrasēnī*; these two forming the new subdivisions of what was hitherto called the *Apabhramsha* or the north-western Prākṛit. Going still westwards, comes now a Prākṛit called *Māhārāṣṭrī*, corresponding to the major portion of the old south-western or standard *Prākṛit*; and in the east we find the *Māgadhī*, having preserved the ancient name of the old eastern or *Māgadhī* Prākṛit. But between the *Māhārāṣṭrī* and the *Māgadhī* there appears a new Prākṛit, called the *Ardha-Māgadhī* (i.e., half-Māgadhī), which consists of the eastern and western portions respectively of the old south-western or standard Prākṛit and the old eastern or *Māgadhī* Prākṛit.* This distribution of the mediæval Prākṛits is shown in the accompanying Map II.

None of these five mediæval Prākṛits received any literary cultivation except the *Māhārāṣṭrī*.† The latter, indeed, as a literary language, soon came to acquire a character fully as inflexible and artificial as Sanskrit, if not even more so. There were two varieties of it, however, which may be called respectively the Jain and the Brahmanic *Māhārāṣṭrī*.‡ Of these, the former was rather less artificial, and more nearly approached the vernacular, or spoken, form of that Prākṛit. The other four mediæval Prākṛits, so far as known, never rose above the state of a mere vernacular.§

Again a few centuries later, about 1200 A.D., the process of disintegration is shown a step further advanced. The mediæval Prākṛits now already appear in the incipient stage of that division into the modern Prākṛits or (as we briefly call them) Gauḍians, which we see fully developed in the present day. In the accompanying Map III this modern distribution is shown. Thus the mediæval *Shāūrasēnī* becomes divided into a *Gurjarī* and *Shāūrasēnī proper*, the modern Gujarātī and Mār'wārī. To the south of the mediæval *Māhārāṣṭrī* and *Ardha-Māgadhī*, corresponding respectively to the modern Hindī and Bihārī, comes into view the *Dāksīṇātyā* (i.e., southern) or *Vāṇdarbhī*, the modern Marāṭhī.|| The mediæval *Māgadhī* divides into the *Gāuḍī*¶ (or *Prāchyā*) and *Utkalī* (or *Ōḍrī*), which are the modern Bangālī and Ōrīyā.

There is yet a fourth step—the modern division of the Gauḍian languages into their dialects. For the present purpose, however, it will suffice to refer only to the distribution of the dialects of the Bihārī (or the mediæval *Ardha-Māgadhī*), which are the special subject of this Dictionary. In the accompanying Map IV this distribution is shown. Proceeding from west to east, the Bihārī possesses four principal dialects, the Bais'wārī, Bhoj'pūrī, Magahī (or *Māgadhī*), and Maithilī, the last named of which, being the most highly developed, and possessing a literature dating from the 14th century, may be considered as the standard.**

* These are the Prākṛit divisions named by the native Prākṛit grammarians Hēma Chandra and (though less fully) Vararuchi.

† The occasional employment, in a few mediæval Sanskrit dramas, of the other Prākṛits does not affect this statement.

‡ They differ mainly in two points: (1) the use of the euphonic *y* and *w*, and (2) the preservation of the dental *n*, in the Jain *Māhārāṣṭrī*, while the Brahmanic variety carefully avoids both. See Dr. Hørnle's edition of the *Prākṛita Lakṣaṇa*, Introd., pp. lx ff; also his *Sketch of the History of Prākṛit Philology* in the *Calcutta Review* of October 1880.

§ This difference between the *Māhārāṣṭrī* and the other Prākṛits is strikingly shown by the fact that in Sanskrit literature the term 'Prākṛita' is commonly used as a synonym of *Māhārāṣṭrī* when the latter is contrasted with Sanskrit. The literary cultivation of the *Māhārāṣṭrī* was most probably due to its happening to be the vernacular of the Jain community, who continued to use the vernacular for their literary compositions when everywhere else it had become customary to use the Sanskrit for this purpose.

|| The leading dialect of Marāṭhī is still called *Dakhinī* or Southern. The far extent of the ancient *Māhārāṣṭrī*, towards the south, is still shown by the existence of the *Kōṇkaṇī* dialect of the Marāṭhī in the country round Goa. The *Kōṇkaṇī* has strong affinities with the Hindī, the direct representative of the ancient *Māhārāṣṭrī*. (See Rev. F. Maffei's and Mr. Da Cunha's *Kōṇkaṇī Grammars*.) This, the proper *Kōṇkaṇī*, should not be confounded with the Marāṭhī, spoken in the northern part of the coast-line, which is also, though improperly, called *Kōṇkaṇī*.

¶ The terms *Gāuḍī* and *Prāchyā* appear to be also sometimes used to denote what we now call the Bais'wārī, the westernmost dialect of Bihārī.

** For further information on these dialects, their areas, etc., see the Introduction to Mr. Grierson's *Bihārī Grammars*, Part I, pp. 14-17; also J. A. S. B., vol. LII, pt. I, p. 119.

It will be seen at once from this historical sketch of the origin of the Gaudians or modern vernaculars of North India that they are not descended from the Sanskrit in any true sense whatever. Their line of descent, starting from the Vedic, runs through the Prākritis, and, of course, not through the literary, but through the vernacular Prākritis. Hence it will be understood that the origin of the whole of their grammatical structure, and the main portion of their vocabulary, must be looked for in the successive stages of Prākrit development. At the same time, it is easy to conceive that the Indian vernaculars must at all times have drawn some portion of their vocabulary from the literary Sanskrit, especially whenever they happened to be made use of for literary purposes; for it would have been impossible to find in the vernaculars adequate means of expressing many thoughts and things of a higher order. These Sanskritic portions constitute now, as they did always, the *tatsamas* of the vernacular vocabulary, while their *tadbhavas*, which are much the most numerous, are made up by their Prākritic portions.

There is, however, notwithstanding, a sense in which Sanskrit may be said to be the source of the modern vernaculars, to which their words may be ultimately traced up through the Prākritis. For Sanskrit, though not older than the oldest known Prākrit, and though not in the direct line of descent of the Gaudians, yet, in the main, conserves a form of the Indian Aryan language which is older than the oldest Prākrit and the direct source of the latter, namely the Vedic; and for the present purpose Sanskrit thus affords a convenient means of carrying up the historical investigation of the origin of modern words to its legitimate conclusion.

With regard to the maps which accompany the foregoing remarks, it is perhaps hardly necessary to add that they “pretend to be no more than rough exemplifications, by means of definite lines, of our present knowledge regarding a state of affairs essentially indefinite; for languages are not separated by straight lines, but insensibly merge into each other.”*

It should also be noted that the distribution of the aboriginal, or the so-called Kolarian, languages in Central India has not been indicated in these maps. For the purpose now in hand, it was scarcely necessary to do so. Their area is extensively encroached upon by settlers from the surrounding tracts occupied by the Gaudian languages, Bangālī, Bihārī, Marāṭhī, and Uṛiyā, the boundaries of which thus become, in a rough way, coterminous.

12.—DERIVATIONS, AFFINITIES, &c.

We have attempted, as far as possible, to trace the derivation of every Bihārī word to its Prākrit and Sanskrit sources. It must be understood, however, that in some cases the derivation suggested is merely a tentative one. In order to enable students to judge for themselves the accuracy or probability of our derivations, we shall quote, wherever possible, the work in which any given Pāli or Prākrit form can be verified; it being understood in the case of Pāli that, unless otherwise specified, the word is taken from Childers' Dictionary. Any form which we are unable to support by a quotation, and which we simply give as a more or less probable conjecture, we shall indicate by an asterisk (*). All forms, however—and they are the majority—which, though not at present quotable, have been made by us in strict accordance with the rules of derivation from Sanskrit laid down by Pāli and Prākrit grammarians, will be given without any special indication. Thus the Prākrit equivalents अंकवाली *amkawālī*, प्रकसरिञ्च *ekkasariñc*, एकसो *ekallō* or प्रकसो *ekallō*, of the Bihārī words अंकवार *āk'wār* ‘embrace,’ अकसर *ak'sar* or प्रकसर *ek'sar* ‘alone,’ and अकेल *akēl* or प्रकल *ekal* ‘alone,’ respectively, are all supported by quotations. On the other hand, the Prākrit equivalent of the Bihārī अखारा *akhārā* ‘palæstra’

* See Mr. Grierson's Bihārī Grammars, Introduction, page 6.

being simply conjectural, is marked with an asterisk. And again the Pāli and Prākṛit equivalents अकम्मिको *akammikō*, अकम्मिओ *akammio*, of the Bihārī अकामी *akāmī* 'useless,' are given without any special mark or note, because they are perfectly regular and undoubtedly correct forms, though at present we are not able to verify them by actual quotations. Of some words we have found ourselves quite unable to offer even a tentative derivation, and we shall in such cases simply write 'Der. ?' (*i.e.*, derivation unknown).

With regard to the equivalent forms of Bihārī words, which we adduce from the other Gaudīan languages, it should be understood that, unless otherwise mentioned, they are quoted from the dictionaries of those languages; and in all these cases, therefore, it was not thought necessary to add any special reference to the respective dictionary. We have always had recourse to the best dictionaries available, a list of which will be found in the table of abbreviations. In those few cases, however, where the cognate Gaudīan word was not taken from a dictionary but from some other work, a reference to the latter, to allow of verification, is always added.

If a word which is inserted in any of the Hindī dictionaries is not found in our Dictionary, it must be understood that the word in question, so far as we have been able to ascertain from literature or personal intercourse, does not exist in Bihārī. With this view, every word occurring in any of the existing Hindī dictionaries has been carefully scrutinised by us.

We may add that we shall always be glad to receive communications on these and other points, which will be duly acknowledged. Such communications will receive our fullest consideration, and, if adopted, will be inserted in their proper places, or, if necessary, in a supplement which will be published at the conclusion of the work.

13.—STRUCTURE OF THE ARTICLES.

First a word, spelt both in Nāgarī and Roman, is given, with its cognate forms (if any) in the various Bihārī dialects. If the word is an adjective, its feminine (printed *f.*) form (if different from the masculine), or, if it is a verb, its principal parts* (printed *pr. pts.*) are also noted; and it is further distinguished as *tadbhava* or *tatsama* or *anyadēshaja* (printed Tbh., Ts., Any.): thus अकेल *akēl*, (*f.* अकेल *akēl* or *Mth.* अकेलि *akēli*), Tbh.

This is followed by an enumeration of the different meanings of the word, which are distinguished from one another by means of raised numbers and semicolons, while synonyms are merely separated by commas: thus under अकास *akās* we have ¹sky; ²air; ³ether; ⁴cypher; ⁵nose.

Immediately after the meanings are given any compounds (printed Comp.) or peculiar phrases (printed Phr.) in which the word may occur.

The compounds or phrases are next followed by examples (printed Exam.) to illustrate the various meanings, the object of the compilers being as far as possible to cite one, or several, examples in support of each meaning given (especially of *tadbhavas*);† and to facilitate reference, raised numbers have been added to the examples, corresponding to the raised numbers of the meanings which they are intended to illustrate. Thus under अकास *akās* several examples are cited in illustration of the five meanings of the word. In every case an example has been accompanied by a translation. Whenever possible, an example has been quoted by us from the Bihārī literature known to us (see Chap. 14), and in every such case an exact reference has been given to the place where the passage may be found and the meaning, in support of which the example is

* The 'principal parts' of a verb are—present participle, past participle, verbal noun in *b*, and oblique verbal noun in *ai*.

† In the case of examples quoted by Fallon in his Hindūstānī Dictionary, as being ostensibly in some dialect of Bihār, we have, in reproducing them in our Dictionary, sometimes been obliged to alter their spelling or grammar, in order to render them in their real Bihārī shape. Such cases we specify by adding 'after Fallon.'

cited, verified. In a few cases, however, (e.g., अकरा *ak'rā* 'costly') in which the word also occurs in Hindī with the same meaning, we have quoted examples from Hindī literature. When literature failed to supply us with an example, we have given one (distinguished by *Coll.*, i.e., colloquial) from our personal intercourse with the people. This was thought by us better than omitting all illustration by example, because examples serve not only to throw further light on a given meaning, but also to show the idiomatic way of applying it. In cases in which a meaning given by us is not borne out by either existing literature or our personal experience, we always quote the source from which it is obtained.

Sometimes a word is used in two different 'parts of speech:' thus अकत *akat* occurs both as an adjective (*adj.*) and as an adverb (printed *adv.*). In such cases the various parts of speech are treated separately and consecutively; each part of speech, with its meanings, examples, and phrases, forming a distinct set, and being distinguished in separate paragraphs and by large Roman numbers. Thus in the article अकत *akat* we have it, first, as an adjective (I. *adj.*), with its meaning, example, and phrases; then we have it, secondly, as an adverb (II. *adv.*), with its meaning and corresponding example.

If there is anything peculiar to be remarked regarding a word, it is now given, enclosed within round brackets and forming a separate paragraph: thus under अकास *akās* there is a long note after the examples.

This concludes the first portion of an article, which treats of the word as used in Bihārī. The second portion, which immediately follows, forming a fresh paragraph, always contains the comparative matter of the Dictionary, and not only gives all the cognate forms of the word that occur in the various Gauḍian languages, but also traces its derivation from its antecedent forms in Prākṛit, Pāli, and Sanskrit. This second, or comparative, portion is distinguished from the first by being enclosed in angular brackets.

It should further be noted as a general rule that with the exception of the meanings and translations, which are printed in Roman, the whole of the (English) matter of an article is printed in *Italics*. This shows at a glance what is translation and what is commentary.

14.—BIHĀRĪ LITERATURE.

The following is a list of all the Bihārī literature with which we are acquainted. A large portion of it does not yet exist in print, but is only to be met with in manuscript. The two portions are indicated in the subjoined list by the addition of *PR.* and *MS.* respectively. As some of the printed works have been issued from various presses, we have always added in brackets the needful notices to identify the particular edition which has been consulted by us in the preparation of this Dictionary. Similar notices, where necessary, have been added to the manuscripts, nearly all of which are in our own possession.

Though the list contains all the existing literature known to us at present, it must not be supposed that we have been able to read the whole, or even that we have seen every portion of it. Most portions, especially of the larger and more important kind, like the Rāmāyan and Bidyāpati's poems, we have worked through carefully; others we have only been able to go over cursorily; others, again, especially of the smaller compositions, we have had no opportunity of seeing. The three classes will be indicated in the following list by *Read*, *Seen*, and *Unknown* respectively.

As far as possible within the limited time at our command, we have carefully indexed all those works which we have *read* or *seen*. This was done, in the first place, for our own convenience in preparing the Dictionary, but also with a hope that the indexes when printed may prove acceptable to other students of Bihārī literature. They will be found very useful for the purpose

of verifying the numerous statements and quotations in our Dictionary, as well as, generally, for any comparative study in the field of North-Indian literature and languages. The word 'Index' has been added to every work to which one has been made; and when it exists in print, the needful reference is given.

In Maithilī.

- (1) Bidyāpatī Thākur's Poems, in old Maithilī. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (issued in parts with the Bihārī Dictionary).
- (2) Two plays in old Maithilī, said to be by the same author, viz. Pārijāt Haran and Rukminī Swayambar. They are said still to exist in MS., though we have not succeeded in tracing them. *Unknown.*
- (3) Kabi Lāl's Gāūrī Parinay, a small play in Sanskrit, Prākṛit, and old Maithilī. *MS. Seen.* Index (in *MS.*).
- (4) Man'bodh's Haribans, in old Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., vol. LI, Part I, for 1882, and vol. LIII, Part I, for 1884.) *Read.* Index. (J. A. S. B., vol. LIII, Part I, Special Number for 1884.)
- (5) Song of King Salhēs, in modern Maithilī prose. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*).
- (6) Song of the Famine, by Phatūrī Lāl (a living poet), in modern Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*).
- (7) Ukhāharan, a play in modern Maithilī, by Harkh Nāth (a living poet). *MS.* (not in our possession.) *Unknown.*
- (8) Some poems by the same, in modern Maithilī verse. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part II, Maithil Chrestomathy.) *Read.* Index (in *MS.*).
- (9) Prabhābatī Haran, a Sanskrit and Prākṛit drama interspersed with eighteen Maithilī songs, by Bhānu Nāth Jhā (a living poet). Date: beginning of the present century. *MS.* (A copy, corrected by the author himself, in Mr. G. A. Grierson's possession.) *Read.* Index (in *MS.*).
- (10) Bātā-hbān, a metrical incantation for wind, one verse being devoted to each letter of the alphabet; by the same. (See article *ब्रह्म mūs* in the vocabulary to Maithil Chrestomathy, Part II of Extra Number for 1880, J. A. S. B.) *MS. Read.* Index (in *MS.*).
- (11) Gīt Nebārak, a song in modern Maithilī. Author and date unknown. *MS. Seen.* Index (in *MS.*).
- (12) Gīt Dīnā Bhadrīk, a song in the modern Maithilī of the Nēpāl Tarāi. *MS. Read.* Index (in *MS.*).
- (13) Gīt Dīnā Bhadrī Kawand, a song in the modern Maithilī of the Nēpāl Tarāi. *MS. Read.* Index (in *MS.*).
- (14) Numerous songs by the following poets:—

a. Umāpatī.	e. Mahīpatī.	i. Jayadēb.	n. Chakrapānī.
b. Nandīpatī.	f. Jayānand.	k. Kēshab.	o. Lakshmīpatī.
c. Mod Nārāyan.	g. Chaturbhuj.	l. Shēkhār.	p. Chandra Kabī.
d. Ramāpatī.	h. Saras Rām.	m. Bhanjan.	

All in *MS.* Mostly *unknown* ; but specimens of the songs of most of these poets, with English translations, by G. A. Grierson, have been published in J. A. S. B., vol. LIII, Part I, Special Number for 1884. Index (in *MS.*) Lakshmīpatī died about ten years ago ; he was a very prolific writer, but wrote mostly in the Bais'wārī dialect. Chandra Kabī is a living poet, and has supplied us with many examples. Regarding the other poets no information was obtainable.

(15) Miscellaneous writings in modern Maithilī ; *e.g.*—

- (a) Chāukīdārī Nīyamābalī, by G. A. Grierson and Srī Nārāyan Singh. *PR. Read.*
- (b) Translation of portions of the Bible and some Tracts, by Baptist Missionaries. *PR. Seen.* Index. (English concordance may be used for the purpose.)
- (c) Fables and Dialogues, by Srī Nārāyan Singh, in modern Northern Maithilī. Text and English translation by G. A. Grierson. *PR.* (J. A. S. B., Extra Number for 1880, Part I, Maithil Grammar, Appendix II ; and Bihārī Grammars, Part I, Introduction, Appendix). *Read.* Index (in *MS.*)

In Bhoj'pūrī.

- (1) Song of Ālhā, in a mixture of Bhoj'pūrī and Magahī. *MS.* The relation of this version to another in Hindī, usually, though probably erroneously, ascribed to Chand Bar'dāī, is still uncertain. *PR.* (ed. G. A. Grierson in Ind. Ant. for 1885). *Read.* Index (in *MS.*)
- (2) Gīt Bijāī Mal, a song in old Bhoj'pūrī. *PR.* (J. A. S. B., vol. LIII, Part I, Special Number for 1884). *Read.* Index (in *MS.*)
- (3) Gīt Rājā Gōpī Chand, a ballad in old Bhoj'pūrī (apparently a fragment). *PR.* (ed. G. A. Grierson in J. A. S. B., vol. LIV, Part I, for 1885). *Read.* Index (in *MS.*)
- (4) Folklore from Eastern Gorakh'pur, in modern Bhoj'pūrī verse. Text and English translation by Hugh Fraser. *PR.* (J. A. S. B., vol. LII, Part I, for 1883.) *Read.* Index (in *MS.*)
- (5) Folksongs, in modern Bhoj'pūrī. Text and English translation by G. A. Grierson. *PR.* (J. R. A. S., vol. XVI (N.S.), Part II, 1884.) *Read.* Index (in *MS.*)
- (6) Bhoj'pūrī Songs, from the Shāhābād district. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part II, Bhoj'pūrī, Appendix II.) *Read.* Index (in *MS.*)
- (7) Agricultural Songs, in Western Bhoj'pūrī. *PR.* (In detached portions ; in Carnegy's Kachahrī Technicalities *s.v.* *NAKHAT*, and in Fallon's Hindūstānī Dictionary ; also all in Grierson's Bihār Peasant Life.) *Read.* Index (in *MS.*)
- (8) Fables and Dialogues, in the Sāran Bhoj'pūrī, by Bisēsar Parshād. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part II, Bhoj'pūrī, Appendix I.) *Read.* Index (in *MS.*)
- (9) A number of miscellaneous songs. *MS.* (to be ed. by A. F. Rudolf Hoernle in J. A. S. B.) *Read.* Index (in *MS.*)
- (10) Sudhābund, a collection of sixty Kajalīs by Maharājādhirāj Kumār Lāl Kharg Bahādur Mall. *PR.* (1884, by S. P. Sinha, Khadgbilas Press, Bankipore). *Seen.* Index (in *MS.*)
- (11) Dēvākṣara Charitra, a serio-comic drama in the vernacular, by Paṇḍit Ravidatta Shukla. *PR.* (Benares, Light Press, 1884). *Read.* Index (in *MS.*) The third and fourth scenes are in the Bhoj'pūrī dialect.

In Magahī.

- (1) A few songs, in *MS.* *Read.*
- (2) A large collection of songs, in impure Magahī, *i.e.*, in the dialect of the borderland between Magahī and Bhōj'pūrī. *MS.* (Procured from a man who had been one of Fallon's assistants.) *Read.* Index (in *MS.*)
- (3) Fables and Dialogues, in the dialects of Gayā and South Patna. Text and English translation by G. A. Grierson. *PR.* (Bihārī Grammars, Part III, Māgadhī, Appendix I.) *Read.* Index (in *MS.*)
- (4) Gīt Rājā Gōpī Chand, a ballad in Magahī. *PR.* (ed. G. A. Grierson in J. A. S. B., vol. LIV, Part I, for 1885). *Read.* Index (in *MS.*)

In Bais'wārī.

- (1) Rāmāyan (also called the Chāupāī Rāmāyan), in old Bais'wārī, by Tul'sī Dās. *PR.* (Medical Hall Press, Benares, 1869; ed. Rām Jasan). *Read.* Index (issued in parts with the Bihārī Dictionary).
- (2) Various smaller works by the same author, the most important of which are the following :—
 - (a) Kabit Rāmāyan or Kabittābalī. *PR.* (Benares, Light Press, 1879 (S. 1936); ed. Gōpī Nāth Pāṭhak. *Read.* Index (in *MS.*)
 - (b) Sat Saī. *PR.* (Benares, Light Press; complete without commentary; ed. Gōpī Nāth Pāṭhak; also selected portions with commentary, ed. the same). *Seen.* Index (in *MS.*)
 - (c) Gītābalī. *PR.* (Benares, Light Press, 1869.) *Read.* Index (in *MS.*)
 - (d) Jānakī Maṅgal, Pārbatī Maṅgal, Bāīrāgya Sandīpinī, Rām Lalākar Nah'chhū, Bar'wē Rāmāyan. *PR.* (All in one volume, ed. by Prayāg Datt' Singh, at the Braj Chandra Press, Benares.) *Read.* Index (in *MS.*)
 - (e) Rām Salākā. *MS.* *Unknown.*
 - (f) Srī Rām Agyā, also called Rām Sagunābalī; *PR.* (ed. Prayāg Datt' Singh at the Braj Chandra Press). *Seen.* Index (in *MS.*)
 - (g) Dohābalī. *PR.* (1882, Lucknow, Nawal Kishor Press). *Seen.* Index (in *MS.*)
 - (h) Chhandābalī or Chhand Rāmāyan. *Unknown.*
 - (i) Kuṇḍaliyā Rāmāyan. *Unknown.*
 - (k) Saṅkaṭ Mōchan. *PR.* (1879 or S. 1936 at Lucknow, by Munshī Bēnī Prasād). *Seen.* Index (in *MS.*)
 - (l) Hanumān Bāhuk. *PR.* (in the same volume with the Kabit Rāmāyan). *Seen.* Index (in *MS.*)
 - (m) Krishṇābalī. *PR.* (1882 or S. 1939, by Braj Chandra, at the Braj Chandra Press, Benares). In Braj, not Bais'wārī. *Seen.* Index (in *MS.*)
 - (n) Kar'kā Chhand. *Unknown.*
 - (o) Rōlā Chhand. *Unknown.*
 - (p) Jhūl'na Chhand. *Unknown.*
 - (q) Binay Patrikā. *PR.* (ed., with a commentary, by Bābū Shiv Prakāsh of Dum'rāō, at Lucknow, Nawal Kishor Press, 1878.) *Seen.* Index (in *MS.*)
 - (r) Chhappāī Rāmāyan. *PR.* (ed. Kāshī Nāth Singh, Dinapore, Central Press, 1884). *Seen.* Index (in *MS.*)

N.B.—Extracts from most of the above-named smaller works are contained in Professor Bihārī Lāl Chāubē's Anthology, called the Bihārī Tul'sī Bhūshan Bōdh; also in Shiv Singh's Anthology, called Shiva Simha Sarōja (2nd ed., Lucknow, Nawal Kishor Press, 1881),

- (3) Sundarī Tilak. *PR.* (Benares, Light Press.) *Seen.*
 (4) Lāl Jhā's Battle of Kanarpī Ghāt, by a Maithil Brāhman at the end of the last century. *PR.* (J. A. S. B., vol. LIV, Part I, for 1885.) *Read.* Index (in *MS.*)
 (5) Padmāwat, by Malik Mohammad Jāy'sī. *PR.* (Chandra Prabhā Press, Benares, 1884; ed. Rām Jasan). *Read.* Index (in *MS.*)

15.—RESUMÉ OF INSTRUCTIONS FOR FINDING WORDS IN THIS DICTIONARY.

In order to reduce the labour of finding words in this Dictionary to a minimum, the following *resumé* of the instructions as to the principles to be followed is appended. The want of such instructions in other dictionaries has been much felt.

- (1) Neither *anunāsika* nor the imperfect vowel is allowed to influence the alphabetical order. (See Chap. 5, p. 12.)
- (2) If a word containing an *anuswāra* has to be looked up in the Dictionary, note that—
- (a) If the nasal occurs in a syllable containing a long vowel, it must be considered as *anunāsika*. Example: for आँकुर *āṅkur*, look up अँकुर *ākur*.
 - (b) If it occurs in a syllable with a short vowel, and is followed by a mute consonant, it must be considered as the nasal of the class to which the following consonant belongs. Example: for अंकुर *aṅkur* look up अङ्कुर *aṅkur*. For isolated exceptions, see Chapter 3, page 7.
 - (c) When (occurring in a syllable with a short vowel) *anuswāra* comes before य *y*, the two together must be considered as ञ *ñj*. Example: for संयम *saṁyam*, look up सञ्जम *sañjam*.
 - (d) When (occurring in a syllable with a short vowel) it comes before व *v*, the two together must be considered as म्ब *mb*. Example: for संवत् *saṁvat*, look up सम्बत् *sambat*.
 - (e) When (occurring in a syllable with a short vowel) it comes before स *s*, it must be considered as न *n*. Example: for हंस *hans*, look up हन्स *hans*.
 - (f) When (occurring in a syllable with a short vowel) it comes before ह *h*, the two together must be considered as ङ्घ *ṅgh*. Example: for सिंह *siṁgh*, look up सिङ्घ *siṅgh*. (See Chap. 4, pp. 7, 8.)
- (3) Words containing the following letters must be looked up under the spelling shown in the following table as the adopted one. (See Chap. 4, pp. 7—9.)

Rejected.	Adopted.	Examples.
रि <i>ri</i>	रि <i>ri</i>	For रितु <i>ritu</i> , look up रितु <i>ritu</i> .
ल <i>l</i> } When non- इ <i>r</i> } initial.	र <i>r</i> र <i>r</i>	„ फल <i>phal</i> , „ फर <i>phar</i> . „ √पड़ <i>par</i> , „ √पर <i>par</i> .
य <i>n</i>	न <i>n</i>	„ रामायण <i>rāmāyan</i> , „ रामायन <i>rāmāyan</i> .
य <i>y</i> When organic and initial of a simple or com- pound word.	ज <i>j</i>	{ „ यात्री <i>yātrī</i> , „ जात्री <i>jātrī</i> . „ मनोयोग <i>manōyōg</i> , „ मनोजोग <i>manōjōg</i> .
व <i>v</i> When organic.	ब <i>b</i>	„ वेद <i>vēd</i> , ¹ „ वेद <i>bēd</i> . „ निवृत्त <i>nivṛitt</i> , „ निब्रित्त <i>nibritt</i> .

Rejected.	Adopted.	Examples.		
श <i>sh</i>	स <i>s</i>	For शरण <i>sharan</i> ,	look up	सरन <i>saran</i> .
ष <i>ṣ</i>	ख <i>kh</i>	„ भाषा <i>bhāṣā</i> ,	„	भाखा <i>bhākhā</i> .
	छ <i>chh</i> or	„ क्षमा <i>kṣamā</i> .	„	क्षमा <i>chhamā</i> .
च <i>kṣ</i>	ख <i>kh</i> or (when medial and preceded by a short vowel)	„ राक्षस <i>rākṣas</i> ,	„	राखस <i>rākhas</i> .
	छ <i>chchh</i> or	„ रक्षा <i>rakṣā</i> ,	„	रक्षा <i>rachchhā</i> .
	क्ख <i>kkh</i>	„ दक्षिण <i>dakṣiṇ</i> ,	„	दक्खिन <i>dakkhin</i> .
ज्ञ <i>jñ</i> or	{ ग्य <i>gy</i>	„ ज्ञान <i>jñān</i> or	}	ग्यान <i>gyān</i> .
गे <i>ge</i>		„ गेहान <i>geān</i> ,		
प्र <i>pr</i>	पर <i>par</i>	„ प्रभु <i>prabhu</i> .	„	परभु <i>par'bhu</i> .
य्य <i>yy</i>	ज्य <i>jy</i>	„ सय्या <i>sayyā</i> ,	„	सज्या <i>sajyā</i> .
र्य <i>ry</i>	जे <i>rj</i> or रज <i>r'j</i>	„ आचार्य <i>āchārya</i> ,	„	{ आचारज <i>āchārj</i> or आचारज <i>āchār'i</i>
र्व <i>rv</i>	वे <i>rb</i> or रव <i>r'b</i>	„ पूर्व <i>pūrv</i> ,	„	{ पूर्ब <i>pūrb</i> or पूरव <i>pūr'b</i> .
रः <i>rṣ</i>	ख <i>rkḥ</i>	„ आकर्षण <i>ākārṣan</i> ,	„	आकर्षेण <i>ākarkhan</i> .
श्न <i>ṣn</i>	श्न <i>shn</i> or शन्न <i>sh'n</i>	„ कृष्ण <i>kriṣṇ</i> ,	„	क्रिश्ण <i>krish'n</i> .
		„ कृष्णौतार <i>kriṣṇāūtār</i>	„	क्रिश्णौतार <i>krishnāūtār</i> .
स्प <i>sp</i>	स्य <i>sp</i>	„ पुष्प <i>puṣp</i> ,	„	पुस्य <i>pusp</i> .
ह्य <i>hy</i>	{ ह्य <i>jhy</i> with shortening of preceding long vowel.	„ ग्राह्य <i>grāhya</i> ,	„	ग्राह्य <i>grāihy</i> .
अइ <i>ai</i>	ऐ <i>āi</i> or अए <i>āē</i>	„ अघटल <i>aghāṭlā</i> ,	„	अघल <i>aghāṭlā</i> or अघटल <i>aghaēlā</i> .
अउ <i>au</i>	औ <i>āu</i> or अओ <i>āō</i>	„ पडल <i>paṭlā</i>	„	पौल <i>pāṭlā</i> or पओल <i>paōlā</i> .
आए <i>āē</i> or	{ आय <i>āy</i>	„ पराए <i>parāē</i> ,	}	पराय <i>parāy</i> .
आइ <i>āi</i>		„ पराइ <i>parāi</i> ,		
आओ <i>āō</i> or	{ आव <i>āo</i>	„ चढ़ाओ <i>charhāō</i> or	}	चढ़ाव <i>charhāv</i> .
आउ <i>āū</i>		„ चढ़ाउ <i>charhāū</i> ,		
इआ <i>iā</i>	इया <i>iyā</i>	„ बेटिया <i>betiā</i> ,	„	बेटिया <i>betiyā</i> .
उवा <i>uwā</i>	उआ <i>uā</i>	„ बड़वा <i>bahuwā</i> ,	„	बड़आ <i>bahuā</i> .

- (4) Long and redundant forms of nouns are not usually given. Their short forms can be found on consulting the tables in Chapter 7. As a rule, only these short forms will be found in the Dictionary. In looking them up, it must be remembered that short forms containing long vowels shorten these vowels in certain cases in long and redundant forms. (See Chap. 6, pp. 13, 14.) Hence, if a long or redundant form contains a short antepenultimate vowel, its short form may possibly contain a long one.
- (5) Many verbs the roots of which contain long vowels shorten these vowels when they fall in the antepenultimate. (See Chap. 6, pp. 13, 14.) Hence verbal forms containing short radical vowels may have to be looked up under the head of a root containing a long vowel.
- (6) Attention is called to the treatment of verbal roots in आ *ā*, as explained in Chapter 10.
- (7) Verbs are given under their root forms, the radical sign √ being prefixed in each case, and not in the form of the infinitive, as is usual in Hindī dictionaries.

16.—LIST OF ABBREVIATIONS EMPLOYED IN THE DICTIONARY.

I.—Names of Languages and Titles of Works.

<i>A.</i>	Assamese.	<i>Bg.</i>	Bangālī.
<i>A. Dy.</i>	Dictionary in Assamese and English. By M. Bronson. (Sibsagor, 1867.)	<i>Bg. Dy.</i>	Dictionary of the Bangālī and Sanskrit. By Sir G.C. Haughton. (London 1833.)
<i>Ā. G.</i>	Trumpp's Translation of the Ādi Granth.	<i>Bg. Gr.</i>	Shama Churn Sircar's Bangālī Grammar. (Calcutta, 1861.)
<i>Ag.</i>	Rām Agyā, by Tul'sī Dās, (ed. Prayāg Datt' Singh, Braj Chandra Press).	<i>Bh.</i>	Bhoj'pūrī.
<i>Any.</i>	Anyadēshaja, i.e., foreign (Arabic, Per- sian, English, etc.).	<i>Bh. Mā.</i>	The Bhakti Mālā, (printed by Gan'pat Krishnaji in Bombay).
<i>Ap. Pr.</i>	Apabhraṁsha Prakrit.	<i>Bhag.</i>	Bhagavatī (ed. Weber).
<i>Ar.</i>	Arabic.	<i>Bid.</i>	Bidyāpatī.
<i>Ār. Pr.</i>	Arṣa Prākṛit.	<i>Bin.</i>	Binay Patrikā, by Tul'sī Dās; (ed. with comm. by Shiv Prashād, Lucknow, Nawal Kishor Press, 1878.)
<i>Ardh. Mg. Pr.</i>	Ardha Māgadhī Prākṛit.	<i>Bih.</i>	Bihārī Songs (ed. G. A. Grierson, in J. R. A. S., vol. XVI, 1884.)
<i>Ath.</i>	Index Verborum to the published Text of the Atharva Veda. By W. D. Whitney. In the Journal of the American Oriental Society (Vol XII.)	<i>Bij.</i>	Git Bijāi Mal, a Bhoj'pūrī Song, (ed. G. A. Grierson, in J. A. S. B., vol. LIII, Part I, Special Number for 1884).
<i>Ath.</i>	The Ālhā Kaṇḍ, a Bhoj'pūrī ballad (in Ind. Ant. for 1885).	<i>Br.</i>	Braj.
<i>As. Res.</i>	The Asiatic Researches.	<i>Bw.</i>	Bais'wārī (and Bundēl'khaṇḍī).
<i>Aup.</i>	Das Aupapātika Sūtra (ed. E. Lenmann, in Collection of G. O. S., vol. VIII, No. 2).		
<i>Av.</i>	Avery's Contributions to the History of Verb Inflection in Sanskrit (in Journal of the American Oriental Society, vol. X).	<i>Chan.</i>	Chandra Kabi's poems, in MS.
<i>Āz. Gy.</i>	Glossaries in Āzam'garh Settlement Report, Appendix III.	<i>Chh. Rām.</i>	The Chhappāi Rāmāyan of Tul'sī Dās; (ed. Kāshi Nāth Singh, Dinapore, 1884.)
		<i>Cp. Gr.</i>	Beames' Comparative Grammar of the Modern Aryan Languages of India.
<i>B.</i>	Bihārī.	<i>Cr.</i>	Materials for a Rural and Agricultural Glossary of the N.-W. P. and Oudh. By William Crooke, B.C.S. (N.B., on p. 4 in the vernacular index the word 'glossary' means the work itself. The page numbers after 39, however, are all incorrect; they should be read as follows:—
<i>B. Gr.</i>	Grierson's Seven Grammars of the Dialects and Subdialects of the Bihārī Language. (Calcutta, Bengal Secre- tariat Press, 1883.)		Pp. 40 or 41 for pp. 41
<i>B. Rām.</i>	The Bar'wē Rāmāyan of Tul'sī Dās (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares.)		„ 42, 43 „ 41, 42
<i>Bais.</i>	Bais'wārī folksongs collected by Bābū J. N. Rae (in J. A. S. B., vol. LIII).		„ 45—89 „ 43—87
			„ 91—111 „ 88—108
			„ 113—115 „ 109—111
			„ 117—to end „ 112 to end.)

<i>Dac.</i>	Kōṅkaṇī Language and Literature. By J. Gerson Da Cunha. (Bombay, 1881.)	<i>Git.</i>	The Gitābalī of Tul'sī Dās (Benares, Light Press, 1869). (N.B.—The Git. is quoted by the numbers of the verses and stanzas of each Kāṇḍ; thus, Git., Bā. 6, 2, means the second verse of the sixth stanza of the Bāla Kāṇḍ. The pages on which the several Kāṇḍs begin are the following : Bā. on p. 1, A. on p. 170, Ki. on p. 181, Su. on p. 182, Ln. on p. 218, Ut. on p. 234. It should be noted that the numbering of the <i>mūl</i> or text is wrong, being carried from the Aranya Kāṇḍ, straight through the Ki., Su., Ln., and Ut. Kāṇḍs, to the end. The numbering of the Tīkā or commentary, however, is correct, and has been followed in all quotations in this Dictionary. Accordingly to find a reference to the Mūl of the Sundar, Laṅkhā and Uttar Khāṇḍs, the numbers 19, 269 (or in the earlier verses 70) and 292 respectively must be added to those given in this Dictionary.)
<i>Del.</i>	Delius' Radices Pracriticæ.		
<i>Dēv.</i>	Dēvākṣara Charitra, a drama by Paṇḍit Ravi Datta Shukla, (Light Press, Benares).		
<i>Din.</i>	Git Dīnā Bhadrīk, a Maithilī song of the Nēpal Tarāi (in MS.)		
<i>Din. K.</i>	Git Dīnā Bhadrī Kawand, a Maithilī song of the Nēpal Tarāi (in MS.)		
<i>Dk. Pr.</i>	Dākṣiṇātya Prākrit.		
<i>Dōh.</i>	Dōhābalī, by Tul'sī Dās, (Lucknow Nawal Kishor Press, 1882).		
<i>E.</i>	English : or, in conjunction with language initials = Eastern : <i>e.g.</i> , E. Gd. = Eastern Gaudian.		
<i>Ell.</i>	Sir H. Elliot's Races of the N. W. Provinces (ed. J. Beames, London, 1869.)	<i>Gōp.</i>	Git Rājā Gōpī Chand, a ballad in Bhoj'pūrī and Magahī (in J. A. S. B., vol. LIV, 1885).
		<i>Gor.</i>	Folklore from Eastern Gorakh'pūr. By Hugh Fraser, C.S., in J. A. S. B., vol. LII.
<i>Fam.</i>	Famine Song (ed. Grierson, in J. A. S. B., Extra Number for 1882.)	<i>Grs.</i>	Grierson's Bihār Peasant Life. (Calcutta, Bengal Secretariat Press, 1885.)
<i>G.</i>	Gujarātī.	<i>H.</i>	Hindī; or, in conjunction with other language initials = High: <i>e.g.</i> , H.H. = High Hindī; H. Bg. = High Bangālī.
<i>G. Dy.</i>	Shahpurji Edalji's Gujarātī Dictionary.		
<i>G. Gr.</i>	Shahpurji Edalji's Gujarātī Grammar (Bombay, 1867.)	<i>H. Dy.</i>	Bate's Hindī Dictionary.
<i>G. Gr. C.</i>	Grammar of the Gujarātī Language. By William Clarkson. (Bombay, 1847.)	<i>H. Gr.</i>	Kellogg's Hindī Grammar.
<i>Gā.</i>	Gāthā.	<i>H. R.</i>	Hœrnle's Collection of Hindī Roots (in J. A. S. B., vol. XLIX). (Those who have the separate reprint, in order to find a reference, must deduct 32 from the figures given in this Dictionary.)
<i>Gā. Gr.</i>	Der Dialect der Gāthās des Lalita Vistara. By Eduard Müller.	<i>Ham.</i>	Popular Songs of the Hamīr'pur district, in Bundēl'khāṇḍ, N.-W.P. (ed. V. A. Smith, in J. A. S. B., vols. XLIV and XLV.)
<i>Garh.</i>	Garhwālī.		
<i>Gd.</i>	Gaudian.	<i>Han.</i>	Hanumān Bahuk, by Tul'sī Dās (ed. Gōpī Nāth Pāṭhak, Benares, Light Press, 1879).
<i>Gd. Gr.</i>	Hœrnle's Comparative Grammar of the Gaudian Languages. (London, 1880.)		
<i>Gip.</i>	Gipsy.		

<i>Hās.</i>	Hāsyā Pañch Ratna, an Anthology in various languages, by Mahārāj jī Kṛiṣṇa Lālā, (Benares Añjuman Press, Benares).	<i>Kalp.</i>	Kalpasūtra (ed. Jacobi; in Collection of German Oriental Society, vol. VII, No. 1).
<i>Hb.</i>	Man'bōdh's Haribans (ed. Grierson, in J. A. S. B., Vol. LI, transl. in vol. LIII).	<i>Kan.</i>	Lāl Jhā's battle of Kanarpī Ghāt (ed. Shri Nārāyan Singh, in J. A. S. B., vol. LIV, Part I, for 1885).
<i>Hd.</i>	Hindūstānī.	<i>Kās.</i>	Kāsi ke Chhayāchitrā, a drama by Harishchandra, (Hari Prakāsh Press, Benares).
<i>Hd. Dy.</i>	Fallon's Hindūstānī Dictionary.	<i>Kch.</i>	Kachchayana's Pāli Grammar (ed. Senart; the references are to the separate edition, Paris, 1881).
<i>Hd. Prov.</i>	A dictionary of Hindūstānī Proverbs, by the late S. W. Fallon; (ed. Capt. R. C. Temple. Benares, 1884.)	<i>Kf.</i>	Kafirī.
<i>Hēm.</i>	Hēma Chandra's Prākṛit Grammar (ed. Pischel).	<i>Km.</i>	Kumaonī.
<i>Hēm. Dy.</i>	Hēma Chandra's Dēshishabdamālā (ed. Pischel).	<i>Kn.</i>	Kōnkaṇī.
<i>Hn.</i>	Harkh Nāth's Poems (ed. Grierson, in J. A. S. B., Extra Number for 1882).	<i>Kn. Dy.</i>	English-Kōnkaṇī and Kōnkaṇī-English Dictionary, by A. F. X. Maffei. (Mangalore, Basel Mission Press, 1883.)
		<i>Kn. Gr.</i>	Maffei's Kōnkaṇī Grammar. (Mangalore, 1882.)
<i>Ind. Ant.</i>	The Indian Antiquary, a Journal of Oriental Research, ed. Jas. Burgess.	<i>Kram.</i>	Kramadishvara's Prākṛit Grammar.
		<i>Krish.</i>	Shri Krishnagītāvalī, (ed. Munshī Mahāvīr Prasād, Lakhnau, Nawal Kishōr Press, 1884.)
		<i>Krishnab.</i>	Krishnābalī of Tul'sī Dās (Braj Chandra Press, Benares, 1882).
<i>J.</i>	Jāpūrī.	<i>Ksh.</i>	Kāshmirī.
<i>J. A. S. B.</i>	Journal, Asiatic Society of Bengal.	<i>Ksh. Vy.</i>	Elmslie's Kāshmirī Vocabulary.
<i>J. G. O. S.</i>	Journal, German Oriental Society.		
<i>J. R. A. S.</i>	Journal, Royal Asiatic Society.		
<i>Jan.</i>	The Jānakī Mangal of Tul'sī Dās, (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares).	<i>L. L.</i>	Borrow's Romano Lavo Lil (ed. 1874.)
<i>Jt.</i>	Jātaka (ed. Fausböll).	<i>L. V.</i>	Lalita Vistara (ed. R. Mitra, in Bibliotheca Indica).
		<i>Ln.</i>	Lanman's Statistical Account of Noun Inflection in the Veda. (In Journal of American Oriental Society, vol. X.)
<i>K.</i>	Kanāujī.	<i>Ls.</i>	Lassen's Institutiones Linguae Pracriticæ.
<i>K. Rām.</i>	The Kabit Rāmāyan of Tul'sī Dās (ed. Gōpī Nāth Pāṭhak, Light Press, Benares, 1879). (It should be noted that the numbering in the Uttar Khaṇḍ is incorrect. The numbers up to 100 are correct, after which they recommence with 1. Accordingly, to find a reference to the latter portion of the Uttar Khaṇḍ, 100 must be deducted from the numbers given in this Dictionary.)	<i>Lt.</i>	Latin.
		<i>M.</i>	Marāṭhī; or, in conjunction with other language initials = Modern: e.g., <i>M.</i> <i>Gd.</i> = Modern Gaudīan; <i>M. M.</i> = Modern Marāṭhī.
		<i>M. Dy.</i>	Molesworth's Marāṭhī Dictionary.
		<i>M. Gr.</i>	Student's Manual of Marāṭhī Grammar (2nd ed., 1880).

<i>Ma. V.</i>	Mahāvastu (ed. Senart, in Oriental Collection of Société Asiatique).	<i>Neb.</i>	Git Nebārak, a modern Maithilī song (in MS.)
<i>Mag.</i>	A collection of songs in impure Magahī (in MS.)	<i>Nir.</i>	Nirayāvaliyā Suttam (ed. Warren).
<i>Mars.</i>	Marsīā (ed. Grierson, in J. A. S. B., Extra Number for 1882).		
<i>Mcch.</i>	Mṛichchhakatikā (ed. Stenzler).	<i>O.</i>	Oṛiyā: or, in conjunction with language initials = Old: <i>e.g.</i> , <i>O. H.</i> = Old Hindī; <i>O. Bg.</i> = Old Bangālī.
<i>Md.</i>	Mārkaṇḍēya's Prākṛit Grammar.	<i>O. Dy.</i>	Sutton's English and Oṛiyā Dictionary.
<i>Mg.</i>	Magahī (dialect of Bihārī).	<i>O. Gr.</i>	Sutton's Oṛiyā Grammar. (Cuttack, 1872.)
<i>Mg. Pr.</i>	Māgadhī Prākṛit.	<i>O. Vy.</i>	Mohunpersaud Takoore's Vocabulary, Oṛiyā and English. (Serampore 1811.)
<i>Mh. Pr.</i>	Māhārāṣṭrī Prākṛit.		
<i>Misc.</i>	A collection of miscellaneous folksongs in Bhoj'pūrī, Bais'wārī, and Hindī (in MS.)		
<i>Mik.</i>	Ueber die Mundarten und die Wanderungen der Zigeuner Europa's. By Dr. Franz Miklosich (Vienna, 1872-1880.)	<i>P.</i>	Panjābī.
<i>MI.</i>	Multānī (dialect of Panjābī).	<i>P. Dy.</i>	Panjābī Dictionary, printed in Lodiāna.
<i>MI. Gy.</i>	O'Brien's Glossary of the Multānī Language, compared with the Panjābī and Sindhī. (Lahore 1881.)	<i>P. Dy. St.</i>	Dictionary of English and Panjābī. By Captain Starkey. (Calcutta, 1849.)
<i>Mr.</i>	Mār'wārī (and Mewārī).	<i>P. Gr.</i>	Panjābī Grammar, printed in Lodiāna.
<i>Mth.</i>	Maithilī.	<i>Pā.</i>	Pāli.
<i>Mth. Ch.</i>	Grierson's Maithil Chrestomathy (in J. A. S. B., Extra Number for 1882).	<i>Pā. Dy.</i>	Childers' Pāli Dictionary.
<i>Mth. Gr.</i>	Grierson's Maithil Grammar (in J. A. S. B., Extra Number for 1880).	<i>Pā. Gr.</i>	Minayef's Pāli Grammar (tr. Guyard).
<i>Muh.</i>	Muhammadan.	<i>Pā. Gr. K.</i>	Beiträge zur Pāli Grammatik. By E. Kuhn. (Berlin, 1875.)
		<i>Padm.</i>	Padmāwat, by Malik Mohammad Jāy'sī (ed. Rām Jasan; Chandra Prabhā Press, Benares, 1884.)
<i>N.</i>	Nāipālī: or, in conjunction with language initials = Northern: <i>e.g.</i> , <i>N. Gd.</i> = Northern Gaudian.	<i>Pārb.</i>	The Pārbatī Maṅgal of Tul'sī Dās (ed. Prayāg Datt' Singh; Braj Chandra Press, Benares.)
<i>N. Acts.</i>	The Acts of the Apostles in Nāipālī.	<i>Port.</i>	Portuguese.
<i>N. Gr.</i>	Grammar of the Nepalese Language. By Lieut. J. A. Ayton. (Calcutta, 1820.)	<i>Pr.</i>	Prākṛit.
<i>N. L.</i>	S. Luke's Gospel in Nāipālī.	<i>Pr. L.</i>	Prākṛita Lakṣaṇa (ed. Hoernle, in Bibliotheca Indica.)
<i>Nāg.</i>	Nāg Songs (ed. Grierson, in J. A. S. B., Extra Number for 1882).	<i>Prabh.</i>	Prabhābatī Haran, a drama by Bhānu Nāth Jhā, in MS.
<i>Nah.</i>	The Rām Lalākar Nah'chhū of Tul'sī Dās (ed. Prayāg Datt' Singh; Braj Chandra Press, Benares).	<i>Prop.</i>	A dissertation on the proper names of Panjābis, by Captain R. C. Temple. (Bombay, 1883.)
<i>Nām.</i>	The Paiyalachchhī Nāmamāla, a Prākṛit Kosha by Dhanapāla (ed. G. Bühler, Göttingen, 1879).	<i>Prs.</i>	Persian.
		<i>Psh. Pr.</i>	Pāishāchī Prākṛit.
<i>Nāy.</i>	Specimen of the Nāyā Dhamma Kahā (ed. Steinthal, Leipzig, 1881).	<i>Psh.</i>	Pashtu.
		<i>Psp.</i>	Paspatis' Études sur les Tchingianés.

<i>Psp. M.</i>	Paspati's Memoir on the Language of the Gypsies (in Journal of the American Oriental Society, vol. VII, pp. 143—270). (Those who have the separate reprint, in order to find a reference, must deduct 142 from the figures given in this Dictionary.)	<i>Siv.</i>	Siva Singha Sarōja, or Notices of Vernacular Poets, by Siv Singh, Inspector of Police. (Lucknow, Nawal Kishōr Press, 1883.)
		<i>Skr.</i>	Sanskrit.
		<i>Skr. Dy.</i>	Bœhtlingk's Sanskrit Dictionary (being the smaller edition of the Petersburg Dictionary).
		<i>Skr. Dy. P.</i>	Petersburg Sanskrit Dictionary.
		<i>Skr. Dy. W.</i>	Monier Williams' Sanskrit Dictionary.
<i>Rām.</i>	The Rāmāyan of Tul'sī Dās (ed. Rām Jasan: Benares, 1869; transl. F. S. Growse, C.S., 2nd ed., with illustrations: Allahabad, 1883).	<i>Sudh.</i>	Sudhābund, a collection of sixty Kajalīs, by Kumār Lāl Kharg Bahādur. (Ban- kipore, Khadgbilas Press, 1884.)
<i>Rāv.</i>	Rāvaṇavaho or Setubandha (ed. S. Goldschmidt).	<i>Sun.</i>	Sundarī Tilak (Benares, Light Press edition).
<i>Rg.</i>	Raṅg'pūrī.		
<i>Rg. Gr.</i>	Notes on the Raṅgpūrī Dialect, by G. A. Grierson (in J. A. S. B., vol. XLVI).	<i>T.</i>	Türkī.
<i>Rig.</i>	Wörterbuch zum Rig-Veda, by H. Grassmann (Leipzig).	<i>Tv.</i>	Trivikrama's Prākṛit Grammar.
<i>Rj.</i>	Rāj'pūtānī.		
		<i>Vaish.</i>	Twenty one Vaishṇava Hymns; ed. and transl. by G. A. Grierson (in J. A. S. B., vol. LIII, Part I, Special Number for 1884).
<i>S.</i>	Sindhī: or, in conjunction with language initials = Southern: <i>e.g.</i> , <i>S. Gd.</i> = Southern Gaudian, &c.	<i>Ved.</i>	Vedic.
<i>S. Dy.</i>	Shirt, Thavurdas, and Mirza's Dic- tionary; (Kurrachee, Commissioner's Printing Press, 1879.)	<i>Vr.</i>	Vararuchi's Prākṛit Grammar (ed. Cowell).
<i>S. Gr.</i>	Trumpp's Sindhī Grammar (London and Leipzig, 1872).		
<i>S. Vy.</i>	Eastwick's Sindhī Vocabulary.	<i>W.</i>	In conjunction with other language initials = Western: <i>e.g.</i> , <i>W. Gd.</i> = Western Gaudian.
<i>Sal.</i>	Song of Salhēs (ed. Grierson, in J. A. S. B., Extra Number for 1882).	<i>Wat.</i>	Watson's Index to Names of Eastern Plants and Products (London, 1868).
<i>San.</i>	The Bairāgya Sandīpinī of Tul'sī Dās (ed. Prayāg Datt' Singh: Braj Chandra Press, Benares.)	<i>Wil.</i>	Glossary of Judicial and Revenue Terms and of useful words occurring in Official Documents of British India. By H. H. Wilson. (London, 1855.)
<i>Sayk.</i>	Saṅkat Mōchan, by Tul'sī Dās (Lucknow, 1879).		
<i>Sapt.</i>	Sapta Shataka (ed. Weber, in Collection of German Oriental Society, vol. VII, No. 4.)	<i>Z.</i>	Zend.
<i>Sat.</i>	The Sat'sai of Tul'sī Dās (ed. Gōpī Nāth Pāṭhak, Benares, Light Press).	<i>Zach.</i>	Beiträge zur Indischen Lexicographie von Theodor Zachariæ (Berlin, 1883).
<i>Sgh.</i>	Singhalese.		
<i>Shr. Pr.</i>	Shāūrasēnī Prākṛit.		

II.—Grammatical and other Terms.

<i>abbr.</i>	abbreviated.	<i>gen.</i>	genitive or general.
<i>abl.</i>	ablative.	<i>geog.</i>	geographical.
<i>abs.</i>	abstract.	<i>gram.</i>	grammatical.
<i>acc.</i>	accusative.	<i>imp.</i>	imperfect tense.
<i>act.</i>	active (case or voice or verb).	<i>imper.</i>	imperative mood.
<i>adj.</i>	adjective.	<i>incorr.</i>	incorrect.
<i>adv.</i>	adverb.	<i>ind.</i>	indicative mood.
<i>aff.</i>	affix.	<i>indef.</i>	indefinite or indefinite.
<i>agric.</i>	agricultural.	<i>inf.</i>	infinitive.
<i>anon.</i>	anonymous.	<i>instr.</i>	instrumental.
<i>art.</i>	article.	<i>intens.</i>	intensitive.
<i>auxil.</i>	auxiliary.	<i>inter.</i>	interrogative pronoun or interrogative.
<i>caus.</i>	causal.	<i>intr.</i>	intransitive.
<i>confer.</i>	confer, compare.	<i>introd.</i>	introduction.
<i>chāupāi.</i>	chapter.	<i>l.</i>	line.
<i>class.</i>	class.	<i>lg. f.</i>	long form.
<i>coll.</i>	colloquial.	<i>lit.</i>	literally.
<i>com.</i>	commonly.	<i>loc.</i>	locative.
<i>com. gen.</i>	common gender.	<i>m. or masc.</i>	masculine.
<i>comm.</i>	commentary.	<i>m.c.</i>	metri causa, or 'for the sake of metre.'
<i>comp.</i>	compound.	<i>med.</i>	medical.
<i>con.</i>	concrete.	<i>met.</i>	metaphorical.
<i>cond.</i>	conditional.	<i>myth.</i>	mythological.
<i>conj.</i>	conjunct or conjugation or conjunctive.	<i>n. or neut.</i>	neuter.
<i>cons.</i>	consonant.	<i>neg.</i>	negative.
<i>constr.</i>	construction.	<i>nom.</i>	nominative.
<i>cont.</i>	contemptuous.	<i>num.</i>	numeral.
<i>contr.</i>	contracted or contraction.	<i>obl.</i>	oblique.
<i>cor.</i>	corrupt.	<i>obs.</i>	obsolete.
<i>corr.</i>	correct.	<i>obsc.</i>	sensu obsceno.
<i>correl.</i>	correlative or correlative pronoun.	<i>opp.</i>	opposite.
<i>dat.</i>	dative.	<i>orig.</i>	original.
<i>dem.</i>	demonstrative pronoun.	<i>p.</i>	page.
<i>den.</i>	denominative.	<i>p.p.</i>	past participle.
<i>der.</i>	derivation or derivative.	<i>part.</i>	participle.
<i>dim.</i>	diminutive.	<i>pt.</i>	particle.
<i>dir.</i>	direct.	<i>pass.</i>	passive.
<i>do.</i>	dōhā, a Hindū metre.	<i>pers.</i>	person or personal.
<i>du.</i>	dual.	<i>phon.</i>	phonetic.
<i>emph.</i>	emphatic.	<i>phr.</i>	phrase.
<i>esp.</i>	especial.	<i>pl. or plur.</i>	plural.
<i>euph.</i>	euphonic.	<i>pleon.</i>	pleonastic.
<i>exam.</i>	example.	<i>poet.</i>	poetical.
<i>exc.</i>	except or exception.	<i>postpos.</i>	postposition.
<i>f. or fem.</i>	feminine.	<i>pphr.</i>	periphrastic.
<i>fac.</i>	facetious.	<i>pr. pts.</i>	principal parts of a verb, i.e. the present participle, the past participle, the verbal noun in <i>b</i> , and the oblique verbal noun in <i>ai</i> .
<i>fig.</i>	figurative.		
<i>fut.</i>	future.		

<i>prec.</i>	precative.	<i>st.</i>	stem.
<i>pref.</i>	prefix.	<i>str. f.</i>	strong form.
<i>prep.</i>	preposition.	<i>subst.</i>	substantive.
<i>pres.</i>	present.	<i>suff.</i>	suffix.
<i>pret.</i>	preterite.		
<i>prim.</i>	primary.	<i>tbh. or tadbh.</i>	tadbhava.
<i>pron.</i>	pronoun or pronominal.	<i>tech.</i>	technical.
<i>prop.</i>	properly.	<i>term.</i>	termination.
<i>prov.</i>	proverb.	<i>tr.</i>	transitive.
		<i>transl.</i>	translated or translation.
<i>q.v.</i>	quod vide, or 'which see.'	<i>ts. or tats.</i>	tatsama.
<i>qual.</i>	quality or qualitative.		
<i>quant.</i>	quantity or quantitative.	<i>unphon.</i>	unphonetic.
<i>red.</i>	redundant.	<i>v.</i>	verb.
<i>red. f.</i>	redundant form.	<i>v. intr.</i>	verb intransitive.
<i>redupl.</i>	reduplication or reduplicated.	<i>v. tr.</i>	verb transitive.
<i>refl.</i>	reflexive.	<i>roc.</i>	vocative.
<i>rel.</i>	relative.	<i>vr. l.</i>	varia lectio.
<i>resp.</i>	respective.	<i>vs.</i>	verse.
		<i>vulg.</i>	vulgar.
<i>s.v.</i>	sub voce.		
<i>sc.</i>	scene (in a drama).	<i>wom.</i>	used by women.
<i>scl.</i>	scilicet or to be understood.	<i>wk. f.</i>	weak form.
<i>sec.</i>	secondary.		
<i>sg. or sing.</i>	singular.	<i>✓</i>	root.
<i>sh. f.</i>	short form.		

N.B.—Abbreviations of adjectives may also be used as abbreviations of the corresponding adverbs.

III.—In Quotations from the Rāmāyan.

<i>A.</i>	<i>Ajōdhyā Kāṇḍ.</i>	<i>Ln.</i>	<i>Laykā Kāṇḍ.</i>	<i>ch.</i>	chāṁpāi.
<i>Ar.</i>	<i>Aranya Kāṇḍ.</i>	<i>Su.</i>	<i>Sundar Kāṇḍ.</i>	<i>chh.</i>	chhand.
<i>Bā.</i>	<i>Bāl Kāṇḍ.</i>	<i>Ut.</i>	<i>Uttar Kāṇḍ.</i>	<i>do.</i>	dōhā.
<i>Ki.</i>	<i>Kis'kindā Kāṇḍ.</i>			<i>so.</i>	sor'thā.
				<i>toṭ.</i>	tōtak.

A

COMPARATIVE DICTIONARY

OF THE

BIHĀRĪ LANGUAGE.

अ a

अ a (1), the first letter of the Bihārī alphabet, represents three distinct vowels. First, it indicates 'a short vowel, which we, for the sake of convenience (see *Introd.*), transliterate with a, but which really has, as a rule, the sound of short ăw (or short broad ö), as in the English 'hot,' 'not,' though not quite so deep as the corresponding Bangālī ăw. Secondly, it sometimes indicates 'a long vowel, the sound of which is a long āw (or long broad ō, see *Introd.*), as in the English 'awe,' 'law.' In this case it is distinguished in this Dictionary by placing the prosodic mark of length (ˆ) over it and transliterating it by â, thus हॆ हा. Thirdly, it sometimes indicates 'a mere imperfect vowel (see *Introd.*), the sound of which is a very short ě, as in the English 'bigger' (see *Sweet's Handbook of Phonetics*, § 200). In this case it is distinguished, in this Dictionary, by a dot (·) placed in line after the consonant, and transliterated by the apostrophe; thus कॆ k', ग्यॆ gy'.

With regard to the use of the sign अ and its new substitutes, it should be noted that the former (अ) is never used except at the beginning of a word or after another vowel, as अगा agā before, नौअवा nāuawā barber. In the middle of a word, after a cons., it is always omitted, its absence indicating the presence of the vowel it represents, according to the native grammarians' theory that the sound of a inheres in every consonant unless otherwise specified; thus कली kalī bud, हॆवौ हॆwौ I am, घरॆवा ghar'wā house. The last two examples illustrate the use of the new signs, which practically serve as substitutes for the omitted अ when it is either a long or an imperfect vowel. At the end of a word, also, it has been the common practice hitherto to omit the sign अ. This practice has a very serious inconvenience. There are but very few cases in which any

of the three sounds of अ is pronounced at the end of a word after a consonant, whereas the omission of the sign अ, according to the already-mentioned grammatical theory, would indicate the necessity of pronouncing an inherent a after every final consonant. For this reason the sign ँ or ॆ (see *Introd.*) is adopted in this Dictionary to replace the sign अ whenever any of its sounds are pronounced at the end of a word; the sign ँ signifying the full (short or long) sound of अ, and the sign ॆ its imperfect sound. Hence when any word is spelt without ँ or ॆ, it must be read as ending in a consonant. The principal cases when there is a final audible sound are given below; and it will be noticed that the short sound a occurs in the first case, the long sound â in the second, and the imperfect sound in the two remaining cases. With the exception of these cases, no word is ever pronounced with a final a; thus अङ्ग अङ्ग limb, घर ghar house, कमल kamal lotus, etc. It should be noted, however, that this rule is only applicable to prose. In poetry every final a is pronounced as the imperfect vowel; and hence in verse quotations the substitutes ँ or ॆ will not be used, the absence of the vowel sign being understood to be, as usual, an indication of the vowel pronunciation.

With regard to the occurrence of the various sounds of अ, the following rules may be given. 'The short ăw-sound is the regular and most common one. It is not the Sanskrit open a, nor the common Hindī a (which sounds less hollow), nor is it like the English u in 'nut,' 'but.' It is something between the u in 'nut' and the (Bangālī) ö or ăw in 'not,' but exactly agrees with neither. It may occur in any syllable, whether open or closed, stressed or unstressed, whether initial or medial or final; thus घर ghāwr house, अमर ăwmāwr immortal, कमल kăwmāwl lotus,

करलक *kāwr'lāwk* he did, नऱ *nāw* not. ²The long āw-sound has been observed by us in the following cases :—(1) the auxiliary verb ✓ हँव *hāw* be (e.g., हँवौ *hāwī* I am); (2) the Bhoj'pūrī pres. ind. (e.g., देखँलौ *dēkhāḷō* I see); (3) the termination of the 2nd pers. plur. of any tense (e.g., देखँत *dēkhā* may ye see, Bh. देखँलँत *dēkhāḷā* you see, Bh. देखँबँत *dēkh'bā* or Mth. देखँबँह *dēkh'bāh* you will see); (4) in the Maithilī abl. postpos. सँ *sā* (e.g., मुख सँ *mukh sā* from the mouth, Bid. 6, 2); (5) in the Magahī termination of the obl. form of nouns in silent a (e.g., घरै केँ *gharā kē* to a house, देखँ केँ *dēkhā kē* to see, J. A. S. B., vol. LII, pp. 151, 154). The Bihārīs have no special graphic sign for this peculiar long sound, but, when necessary, they sometimes indicate it by placing the prosodic mark of length (ˆ) over अ (thus हँवौ); or, though incorrectly, write it as औ (e.g., हौवौ, or, as in the Azamgarh Settlement Report, p. 20A, हौवँ); or, still less correctly, they express it by adding the visarga (e.g., देखःलौ I see, देखःलः you see, see Gd. Gr., p. 26, footnote). It is, however, clearly nothing else but the long sound corresponding to the common short sound āw, these two forming an exact pair of short and long vowels. ³The imperfect a-sound never occurs in the beginning of a word. In the middle of a word it is not uncommon, though no exact rules as to its occurrence can be given, except that (1) it is usually met with between two syllables, the second of which contains a long vowel, as in घरवा *ghar'wā* house, सुतलै *sut'lāi* he slept; and (2) it always occurs between or after two consonants which originally formed a conjunct consonant, as in सबद *sab'd* word, जतन *jat'n* purpose, किरपा *kir'pā* grace, परयोजन *par'yōjan* need (from Skr. शब्द, यत्न, कृपा, प्रयोजन). At the end of a word it never occurs in prose, except in the two last cases, mentioned below, of the final audible अ. In poetry, as already mentioned, every final अ is pronounced as the imperfect vowel.

At the end of a word the vowel अ is audible in the following cases :—(1) in monosyllables, as नऱ *na* not; (2) in the 2nd pers. plur., as देखँत *dēkhā* may ye see; (3) after a double consonant, as रिचऱ *richch'* bear, दत्त *datt'* given; (4) after य, or a conjunct consonant the latter part of which is य, as अकथनीय *akath'nīy'* unspeakable, अजोग्य *ajogy'* unworthy, ग्रह्य *grāhy'* acceptable. In the case of most other conjunct consonants their component parts are pronounced separately with the interposition of the imperfect vowel, so that the word practically ends in a single consonant, without any inherent a; thus जुक्त *juk't* joined (Skr. युक्त), सबद *sab'd* word (Skr. शब्द), जन्म *jan'm* birth (Skr. जन्म), पुतर *put'r* son

(Skr. पुत्र), सुकल *suk'l* white (Skr. शुक्ल), क्रिष्ण *Krish'n* Krishna (Skr. कृष्ण), etc.; but if the conj. cons. consists of a nasal or a sibilant followed by a mute, it is treated like a single cons., that is, it is pronounced without any inherent a; thus अङ्ग *ang* limb, अन्त *ant* end, दण्ड *dand* staff, and समस्त *samast* whole, ग्रिहस्त *grihast* (Mth.) or गिरहस्त *gir'hast* (Bh.) householder (Skr. गृहस्थ), पुष्प *pusp* or पुष्प *pushp* flower (Skr. पुष्प).

It may be added that in Bais'wārī the letter अ, inherent in a preceding य y or व w, is sometimes written to express the short vowels ए e and ओ o respectively; thus in the pron. forms जहि, जन, and महि, खर, pronounced jehi, jen, and mohi, soi, for जेहि, जेन, and मोहि, सोइ, etc. On the same principle the Skr. व्यक्ति *vyakti* person becomes बेकत *bekat* in Bihārī (cf. Bid. 8, 2).

[The ancient Indo-aryan language possessed a pair of short and long sounds of a, pronounced clear and open, like a in the German 'mann' and 'mahl,' Italian 'ballo' and 'baco.' The short sound of ā does not occur in English, but the long ā is met with in words like 'far', 'star.' In Sanskrit these were graphically represented by अā and आā. The sound of अ, however, began to undergo changes from very early times. These changes took two different directions. On the one hand, the sound a tended to be obscured into a short ě, on the other, into a short ö (compare the analogous change of a in Greek to ε and ο), by which two sounds are not to be understood a clear ě and ö, but obscure sounds like German ě (or æ) short and English āw short, pronounced something like ě in 'error' and ö in 'hot.' (Cf. Sweet's Phonetics, §§ 31, 66, 71-74.) The former sound is best represented by the common अ of the Hindī, the latter by the common अ of the Bangālī; thus घर *ghar*, pronounced H. ghēr, Bg. ghōr. The tendency of a to change to short ě is already noticed by the most ancient native grammarians (Prātishākyas and Pāṇini in the 3rd cent. B.C.; see Whitney's Skr. Gr., § 21, p. 9), who call the vowel so changed संवृत *saṁvṛita* or 'dimmed.' The tendency of a to change to short ö probably also declared itself very early, though no similar testimony on this point seems to be available. The evidence of the modern Gaudians, however, shows that the former tendency affected more the centre and west of India, while the latter was active in the east and extreme south. Thus अ is pronounced as short ě in all Western Gaudians (Hindī, Panjābī, Sindhī, Gujarātī) and in the Southern Gaudian (or Marāṭhī) with the exception of the Kōnkanī dialect of the Marāṭhī, in the extreme south, near Goa. On the

other hand, अ is pronounced as short ă (or ăw) in all Eastern Gaudians (Bihārī, Bangālī, Oṛiyā) and in the Kōṅkaṇī. In Bangālī the ă-sound is most clearly developed (see Bg. Gr., pp. 7, 8), less so in Oṛiyā (O. Gr., p. 1., Cp. Gr., p. 67) and Kōṅkaṇī (Kn. Gr., p. 5), and also less so in Bihārī, in the westernmost dialects of which (Bais'wārī, Western Bhoj'pūrī) the ē-sound already predominates. In the Gipsy both changes, ē and ă, are found in different words; thus desh, 'ten,' but shov, 'six,' see Psp. M., pp. 230, 231 (Skr. दश and षट्). The result of the process thus far explained was to give to the Gaudian two a-sounds. One was short (ē or ă), and was the obscure close representative of the ancient short open a, while the other was long and identical with the ancient long open ā. But by the side of this process there gradually developed in the Eastern Gaudians another, which consisted in creating on the one hand a long counterpart of the short close a, and on the other hand a short counterpart of the long open ā. Thus the final result of the two processes was to produce two pairs of a-sounds, one being open, the other close, and each pair consisting of a short and long sound. Moreover, the second process led to a further important result in the Eastern Gaudians. The fact that the two initial sounds were the short close a and the long open ā, and were graphically represented by अ and आ respectively, had practically the effect of causing these two graphic signs to be looked upon as serving to distinguish not so much the quantity as the tone of those two a-sounds. In other words, अ became the sign, not of the short a-sound, but of the close a-sound, while similarly आ became the sign, not of the long, but of the open a-sound. When this result had been attained, it obviously became necessary to devise some new marks to distinguish the quantities of the new pair of a-sounds, whenever such distinction appeared to be desirable. In the ordinary converse of life, indeed, this necessity was not much felt; it is a common observation that people will continue, without much practical inconvenience, a system of spelling which no longer conforms to the realities of pronunciation; and thus at the present day natives as a rule use the signs अ and आ for the close and open sounds without distinction of quantity. Still occasionally there is need of defining quantity, and then, as already explained, various means are resorted to. One of these, the system of using prosodic marks, has been adopted in this Dictionary, as being the simplest and most consistent. According to this system the long close a-sound (i.e., āw) is represented by अँ (i.e., अ plus the prosodic mark of length), and the short open a-sound (i.e., ă) is indicated by अँ

(i.e., आ plus the prosodic mark of shortness). The system of E. Gd. a-sounds and their graphic representations may then be thus tabularly shown:—

Close a-sound ...	{ Short, अ a (= ăw).
	{ Long, अँ ā (= āw).
Open a-sound ...	{ Short, अँ ă.
	{ Long, आ ā.

The creation of a short counterpart to the long open ā in the E. Gd. appears in every case to be due to the shortening of an original long open ā, and is most frequently the result of the law of shortening the antepenultimate (see Introd.). Thus, B. खाँटिया khāṭiyā bed (lg. f. of खाट khāṭ); B. खाँलौ khāṭlō, Bg. खाँलाम khāṭlām, O. खाँलु khāṭlū I ate (from √ खा khā); B. मारँलौ mār'lō, Bg. मारिलाम mārīlām, O. मारिलु mārīlū I beat; Bg. मारिया mārīyā having beaten, खाँदिया khāṭiyā having eaten, आँसिया āsiyā having come, etc. (The short pronunciation of आ in all these cases is strikingly shown by the contraction of आ + इ āi to ē in Bangālī (colloquially, see Bg. Gr., p. 330) and to ā in Bihārī; thus Bg. खेलाम khelām, B. खेलौ khālō I ate; Bg. मेरे mērē having beaten, etc.) It should be observed, however, that in the case of the shortening the antepenultimate of long forms (but of no others) there is a tendency (imperative in Western Bhoj'pūrī and Bais'wārī, but optional in the other dialects of Bihārī) to substitute the short close a for the short open ă; thus in Bw. and W. Bh. only खटिया khaṭiyā, but खटिया khaṭiyā or खाँटिया khāṭiyā in Mth., Mg., and E. Bh. But besides the case of the antepenultimate, the short open ă occurs also in other cases; e.g., in tatsamas which originally contained a long open ā before a conj. cons.; thus, B., Bg., and O. न्याँच nyāṅ' just (Skr. न्याय), बाँक बाँक' sentence (Skr. वाक्), ग्राँह्य grāṅhy' acceptable (Skr. ग्राह्य), बाँह्य bāṅhy' external (Skr. बाह्य), etc. For some other cases, see the Art. आ ā. The existence of the long counterpart (āw) of the short close a in Bangālī and Oṛiyā has not as yet been specially noticed by grammarians; but in Bangālī it occurs, for example, in the vocative term. of such nouns as पिता father, माता mother (e.g., हे पिताँ hē pitā! oh father!). It is now usual in Bangālī to spell these forms with the visarga (पिताः, माताः), a practice which has led to the mistaken notion that they are identical with the Sanskrit vocatives thus spelt (see Bg. Gr., p. 65), but which is none else than the erroneous practice already noticed as being also found in Bihārī writers. The creation of this long āw appears in most, if not all, cases to be due to the curtailment of a syllable which in the preceding stage of the Ap. Pr. contained an अ u. Thus 2nd pers. plur. B. देखँ dekhā = Ap. Pr.

देखड; Bh. देखलँ देkhālā = Ap. Pr. देखड + लँ (see Gd. Gr., §§ 497, 501); voc., Bg. पितँ pitā = Ap. Pr. पितड or पितहो (see Gd. Gr., § 369); pres. ind., Bh. देखलँ देkhālō = Ap. Pr. देखड + लँ (see Gd. Gr., §§ 497, 501); auxil. verb हँव hāw is contracted from Ap. Pr. हविच or डविच (Gd. Gr., § 514); abl. postpos. सँ sã is a contraction of the alternative form सौँ sãũ; obl. sing. वरँ = Ap. Pr. gen. sg. वरड (see Gd. Gr., p. 195, J. A. S. B., vol. LII, p. 163). Respecting the Western and Southern Gaudians, it remains to be added that in them the ancient short open ā has often survived, in words like गन gān multitude (Skr. गण), etc., especially in onomatopœic words like झन झन jhān jhān jingling, and frequently in stressed syllables, like कमल kāmāl, but E. Gd. kāmāl.

With regard to the Bais'wārī practice of expressing प्र e by य, it may be noted that the same use is also sometimes observed in Bangālī; e.g., यखाजाइ he is seen, pronounced dekhājāi, व्यक्ति individual, pronounced bekti.]

अ a (2), (f. अ a or इ i; str. f., m. आ ā, f. ऐ i), Ts., a prim. der. suff. used to form nouns of action. Exam., खेल m., and खेल or खेलि f. play, from √ खेल play; sh. f. हँस m., हँस or हँसि f., str. f. हँसा m., हँसी f. laughter, from √ हँस laugh; मार or मारि f. beating, from √ मार beat; wk. f. बोल f., and str. f. बोली f. language, from √ बोल speak. See art. आ ā (2) and art. इ i (2).

(It should be remembered that this suff. becomes silent in prose, though not in poetry, according to the ordinary rule regarding a final अ, as explained in art. अ a (1). The fem. gender is the more usual one in words formed with this suff. The fem. form in इ i is common in the poetry of all dialects, but in prose it is almost entirely limited to the Mth. dialect, the corresponding fem. form in the other dialects ending in silent अ a. The complete set, consisting of masc. and fem., short and long forms, does not exist in every instance. Practice alone can supply the needful information on this point).

[The original of this suff. is the Skr. suff. अ, which (in the nom. sg.) forms m. अः, f. आ. In Pr. the fem. suff. ऐ may be substituted for आ (see Hēm. iii, 32, Vr. v, 24), the Pr. set of the suff. thus becoming m. ओ, f. आ or ऐ. In Gd., according to its usual phon. laws, this set changes to m. अ, f. अ or इ; see Gd. Gr., p. 155, § 329; also §§ 41-51. The lg. f. of this suff. is made by the addition of the pleon. suff. क; see the art. आ ā (2) and क ka.]

अ a (3), Tbh., pref. euph., added to words beginning with a conj. cons. the first part of which is स; thus अखान

bathing (Rām., Ut., ch. 30, 2; Skr. स्नान), असुति praise (Rām., Bā., ch. 93, 8; Skr. सुति), अखान place (San., vs. 39; Skr. स्नान). Sometimes the conj. cons. is dissolved; e.g., असनान Gōp. 13; असतुति Bih. iii, 9. Optionally, and perhaps preferably, इ is prefixed to such words, e.g., इखोल school (B. Gr. II (Bh.), conversation 20), इखिर firm (Padm., ch. 618, 7; Skr. खिर); see art. इ i (4).

[That the euph. use of the pref. अ was not entirely unknown in mediæval and ancient India may be conjectured from such instances as Skr. कुप or अकुप, base metal, Skr. अनेडमूक or एडमूक, dumb (see Goldstücker's Skr. Dy., s.v. अ); and the existence of the Gā. इखी, इखिका (L. V., p. 269, l. 10; Gā. Gr., p. 14), Pā. इखी, इखिका (Pā. Dy.), Pr. इखी, इखिका (Hēm. ii, 130; according to Vr. xii, 22 only Shr. Pr.), for Skr. क्री, seems to point in the same direction. On the other hand, instances like the Skr. astronomical terms कौष scorpion (Greek σκοर्पिός), कोण 'kronos' (Greek κρόνος)—see Weber's History of Indian Literature, p. 254, footnote—indicate an alternative treatment of initial conj. cons. In all Gds. the euph. use of the pref. अ prevails.]

अ a (4), Ts., pref. neg., added to words (subst., adj., part., num., or adv.) 'to negative their meaning, like the E. in-, un-, dis-, or 'to depreciate it; thus 'अखान ignorance (Rām., B., ch. 64, 1; from ग्यान knowledge), अचल immoveable (Rām., Bā., ch. 2, 11; from चल moveable); अविसेखे without distinction (Bid. 29, 3; from विसेखे specially); again 'अदिन an unlucky day (Padm., ch. 419, 3; from दिन day). It becomes अन an, if the word begins with a vowel; thus अनादर disrespect (Vaish. iv, 2, from आदर respect), अहुचित improper (Bid. 51, 4, from उचित proper), अनेक many, lit. not one (Bid. 45, 1, from एक one). Not unfrequently it is pleonastically reduplicated अन an + अ a, in which form it occurs both before words beginning with a consonant and words beginning with a vowel; thus, before cons., अनचिन्ह unnoticed (Sal. 18; from चिन्ह mark), अनमयड not having become (Rām., Bā., ch. 176, 2, अनमयड बिहाना when it had not yet become morning, from मयड having become, past part. = Skr. भूत); again before vowels, अनअधिकारी an'adhikārī uninitiated (Rām., Bā., ch. 118, 1, from अधिकारी initiated), अनइच्छित an'ichchhit undesired (Rām., Ut., ch. 116, 4, from इच्छित desired). If thus used pleonastically, अन is practically treated as a separate word.

[अ, before vowels अन, is well known in Skr. as a neg. pref. There are even a few, though doubtful and mostly vedic cases of its reduplication;

e.g., अनाकाल famine (अन not + अकाल inauspicious time, famine, there is no real word आकाल), ved. अनामयिन् fearless (अन not + अमयिन् fearless, there is no real word आमयिन्); see Goldstücker's *Skr. Dy.*, s. vn. In *Pr.* also it is well known, both in its simple and reduplicated forms; examples of the latter are अणर्चित्यं unconsidered (from चित्यं considered, *Hēm.* ii, 190), अणर्द्ध freedom from calamity (from र्द्धि calamity, *Aup.* § 4). The same remark applies to all *Gds.*]

अ a (5), *Tbh.*, *pref. intens.*, very, excessively, sometimes added to words to emphasise their meaning; thus अलोप great destruction (*Hb.* v, 35, for लोप), अचम्पल very unsteady (for चम्पल), अगूढ very difficult (*Āz. Gy.* for गूढ); occasionally in compounds, as अकाय or अकाय very great, huge (*Hb.* iii, 10, *lit.* having a large body, from काय body).

[*Skr.* अति, *Pr.* अद्; hence *Gd.* ऐ and shortened अ; see the remarks on derivation under the art. अकाय. The origin of this *pref.* अ, however, is now lost sight of, and it is added, at pleasure, to tats. as well as *tadbh.* words.]

अ a (6), *Tbh.*, *pref. pleon.*, added to many words without modifying their meaning, as in अखण्डलु destroyer (*Pārv.* do. 13), अनन्द happiness (*Jan.*, ch. 12), असीस blessing (*Jan.*, ch. 5, *Nah.*, vs. 17), अघार support, food (*San.*, vs. 53), अकास sky (*Hb.* i, 36), etc.

[*Skr.* आ; in *Pā.* and *Pr.* generally आ, but occasionally shortened to अ with doubling of the succeeding cons.; thus *Pr.* अखण्डलो (*Nām.*, vs. 23) destroyer (= *Skr.* आखण्डलः), *Pr.* अखायं (*Nām.*, vs. 203) pond (= *Skr.* आखातं), *Pā.* अचिद्रो removed (= *Skr.* आचिद्रः), *Pā.* अक्षीनो or *Pr.* अक्षीणो (*Hēm.* iv, 54, *Nāy.* 117) attached (= *Skr.* आलीनः), *Pr.* अचायणं (*Kalp.* § 95) clothes (= *Skr.* आदादनं). In *Gd.* the latter process became much more general, hence *B.* अकास or अकास = *Pr.** अकासो, *Skr.* आकाशः; *B.* अखण्डलु, *Pr.* अखण्डलो, *Skr.* आखण्डलः, etc.]

अ a (7), *Ts.*, interjection of pity, ah!

[*Skr.* अ; so possibly in all *Gds.*]

अ a (8), *Tbh.*, *voc. pt.*, only occurring in the compounds अरे, अरी, etc.; a shortened form of ऐ ā, q.v.

अ a (9), *Ts.*, ¹a name of Vishnu (see अोम्); ²a name of Brahma. Only occurring in fanciful usages, e.g., in riddles, etc. Exam., *Sat.*, (with comm.) p. 1, l. 3, जनक-सुता, दसजान-सुत, उरग, ईस, अ, म जार, तुलसिदास दस पद परसि भव-सागर गय पार, Having put together Sitā, Rām, Lachhman, Bharat, and

Satrugh'n, Tul'sī Dās touching (their) ten feet crossed over the sea of existence. (Here जनक-सुता daughter of Janak is Sitā; दसजान or दसयान stands for दसरथ, जान and रथ both meaning vehicle; दसजान-सुत son of Das'jān is Rām; उरग snake signifies the Nāg king Sheṣ, who became incarnate as Lachhman; अ signifies Vishnu, who became incarnate as Bharat; and म signifies Sib, who became incarnate as Satrugh'n.)

[*Skr.* ¹अः ²अ; so in all *Gds.*]

अइ ai (1), for words commencing thus and not mentioned below, see under ऐ ā. It should also be noted that certain words, beginning with अइ° ai°, अइत° ait°, अइल° ail°, अइव° aib°, ऐ° āi° or ऐत° ait°, ऐल° ail°, ऐव° aib°, etc., (e.g., अइहै aihāi he will come, *Padm.*, ch. 175, 3; अइतों aitō I should have come, *Misc.* 79; अइलें ailē they came, *Bais.* 7, etc.) are inflections of the ✓ आव āb come, and must be looked up under that root.

अइ ai (2), a verbal termination, = ऐ ā, q.v.

अइसन aisan = ऐसन āsan, q.v. Exam., *Bais.* 7, अइसन देवरवा के फँसिया रे दियोयूँ, रामा, I would have got such a brother-in-law hanged, O Rām!

अइसा aīsā, (f. अइसी aīsī) = ऐसा āsā, q.v. Exam., *Bais.* 27, अइसी मोहनो डाल सनम को जाने ना देती, Working such an (efficacious) magic, I should not let my lover depart.

अई ai = आइ ai (1), आई ai (1), a *sec. der. suff.* used to form abstract nouns from adjectives, as हलुकर lightness, from हलुक light; भलाइ goodness, from भला good.

[*Skr.* ता, *Shr. Pr.* दा, or *Mh. Pr.* आ (*Hēm.* ii, 154), with *pleon.* क superadded, it is *Skr.* तिका, *Pr.* दिआ or दआ, or, including the final अ of the base, अइआ, and *Gd.* अई; with *pleon.* अ (= क) added again to the base, we have *Pr.* अअइआ contracted to *Gd.* आई. See *Gd. Gr.*, § 220.]

अउ au (1); for words commencing thus, and not mentioned below, see under औ āu.

अउ au (2), a verbal termination, = औ āu, q.v.

अउर aūr = आओर āor, q.v.

अजत aut, जत ut, औतिया, autiyā, *Tbh.*, *subst. m.*; ¹a man who dies without leaving issue; ²a bachelor, ³a blockhead, fool.

(Properly Hindī, but occasionally used by educated Bihārīs.)

[Skr. ¹अपुत्रः or ²अपुत्रकः; Pā. ¹अपुत्तो, ²अपुत्तको; Pr. ¹अपुत्तो, ²अपुत्तओ; Ap. Pr. ¹अपुत्तु, ²अपुत्तउ, or ³अपुत्तकु; —H. ¹अजत, जत, ²जतिथा; Garh. ²अौता; P. ¹अौत, अौत (Ml. Gy.), जत, (f.) जतणी; Ml. ³अौतरक (m.), ³अौतरी (f.); M. has अजत in the sense of plough, plough-boy.]

अण् aë; for words commencing thus, see under ऐ āi.

अओ aö; for words commencing thus, see under औ āu.

अंश aṁsh, अंस aṁs; for words commencing thus, see under अन्स aṁs.

अक ak (1), Tbh., a der. suff. occurring in a certain number of sec. roots. Sometimes the original root (generally with a slightly different meaning) occurs side by side with the sec. root thus formed; but in most cases the former is no longer in use. Exam., √फटक be separated and √फट be split; √कसक be painful and √कस tighten; again √दरक split, √कड़क rumble, from the disused √द or दर and √कद respectively; similarly √चमक glitter, √भलक shine, and many others, see H. R., 63.

(It may be noted that these sec. roots, just like prim. roots, may be used as nouns of action, which are generally feminine in their weak form; while their strong forms end in अका masc. and अकी fem.; e.g., कसक f. pain, भलक f. glitter, भलकी f. glance. See the art. अ a (2) and इ i (2), both prim. der. suff.)

[The original of this suffix most probably is the Skr. √कृ kri, which in construction with any noun (generally in the acc. sing.) may form a sort of periphrastic root. Thus Skr. फुत् + √कृ blow (lit. make puff), रुत् + √कृ hinder (lit. make hindrance, from रुध्), कर्द + √कृ rumble (lit. make a rumbling noise), कर्ष + √कृ pain (lit. make torment). In Pr. the √कृ coalesces with the noun, so as to form an indivisible compound root ending in क, which last element is in Gd. further reduced to a single क. Thus the abovementioned Skr. periphrastic roots become in Pr. the compound roots √फुक (pres. part. act. फुकंतो, Sapt., vs. 176; pres. part. pass. फुकिजंत Hēm. iv, 422), √रक, √कडक, √कसक, and in Gd., √फूक, √रोक, √कड़क, √कसक. It will thus be seen that the initial अ of the suffix अक is really the termination of what was originally a noun, while the element क represents what was originally the root कृ. For further information on the nature and origin of such comp. roots, see Gd. Gr., § 353, p. 173.]

अक ak (2), (f. इका), Ts., a prim. der. suff., used only in tats. words to form adjectives and nouns of agency.

Exam., कारक, (f. कारिका), a doer, from √कृ.

[Skr. अकः, f. इका; met with in all Gds. In all probability this suff. is a compound of the prim. der. suff. अ a (2), q.v., and the pleon. suff. क, q.v.; thus, m. अकः = अ + कः, f. इका = इ + का. The tadbh. form of the suff. is m. आ ā (2), f. ई i, q.v.]

अक ak (3), Tbh., a shortened form of एक ek or एक ek one, occurring only in compounds, such as अकला ak'lā, अकसर ak'sar, अकहतरि ak'hattari, अकोतर-सो akōtar'sō, etc. (q.v.).

[Skr. एक, Ap. Pr. एक (Hēm. iv., 371), B. एक or अक.]

अकण्ड ak'tay, अकड ak'tay, इकण्ड ik'tay, इकड ik'tay, Any., adj. com. gen., acting, being temporarily in charge of an office in the place of another officer.

[E. acting, a tech. term of the Indian Administration.]

अकट-बकट akat'bakat, Tbh., subst. m., trifles, things worth nothing (= आली-बाली); hence the minor portions of a composite whole. Exam., Chan., अकट-बकट कह जे मन आव, दुर्जन काँ थिक सहज खभाव, To speak trifles as they come into the mind, is the natural disposition of evil men. Hb. 2, 59, सकटक अकट-बकट सम फुटल, All the pegs and pins of the cart came loose. See अगड़-बगड़ agar'bagar.

[Perhaps connected with अकड़ or अगड़ (1), q.v., बकट being a reduplication of अकट; or the latter might itself be a reduplication of बकट, q.v. Cf. M. अकट-चिकट rigorously minute, and अकट-विकट hideously large.]

अकण्टा āk'tā (1), the same as अकंरा āk'rā (1), q.v.

अकण्टा āk'tā (2), the same as अकंडा āk'rā, q.v.

अकण्टी āk'tī, fem. of अकण्टा āk'tā (2), q.v.

अकण्टोवर ak'tōbar, अकओवर aktōbar, the same as अकन्तुवर ak'tūbar, q.v.

अकठी akathī, Tbh., adj. com. gen., mischievous, noxious, injurious. Exam., Chan., अन्यायी अनर्थ (= अनर्थ + ही) सूझ, अकठी जन अलगह हि बूझ, To an unreasonable man defects alone are visible: a mischievous person sees them very deftly.

[Probably from Skr. अतिकष्ट, Pā. अतिकड; with the intens. अ a (5), q.v.]

✓अकड़ akar, (pr. pts. अकड़ैत ak'ṛāt, Bh. अकड़त ak'rat, अकड़ित ak'rit; अकड़ल ak'ral; अकड़ब ak'rab; अकड़ै ak'rai), Tbh., v. intr., 'to become hard, stiff; 'to writhe, become distorted, cramped; 'to strut affectedly, swagger, give oneself airs; 'to challenge to fight. Phr., अकड़ जाएब (lit. to become stiff, hence) to come to the end of one's resources (as in a lawsuit or struggle.) Exam., 'Coll. सुरन्दा अकड़ि गेल, The corpse has got stiff; Coll. (Bh.), प्रतन्नी मँ अकड़ गैलै ? अब कहु न करवै, Have you come to the end of your resources already ? Now you are powerless. 'Coll. (Bh.), घोड़ा के गोड़ अकड़ल हैवे, The horse's legs are distorted or crooked; Coll. (Bh.), हमार हाथ गोड़ अकड़ के लकरी सन होइ गैल बा, My arms and legs, being stiff and distorted, have become like sticks. 'B. Gr., I (Introd.), Fable 11, खूब अकड़ि अपन गहना कपड़ाक सुनरताई आओर मुँहक चमक चिमक देखाएब, Swaggering along, I shall show off the finery of my ornaments and clothes and the beauty of my countenance. 'Coll. (Bh.), ज अकड़ के खड़ा भैल बाड़न, He stands up swaggeringly, challenging to fight.

[Der. uncertain; but cf. Skr. √कड् be hard, also Skr. कठिन and कठोर hard, stiff, which are probably prākritisising derivations from Skr. कट् or कृट्, both derivatives of Skr. √कृष्. The most common representative of the latter root in Pā. and Pr. is कड्, properly a der. root, for Pā. or Pr. कड् = Skr. कृट्यति (see Hēm. iv, 187; ड् standing for ट् as in Pr. √वेड् for Skr. वेष्ट, Hēm. iv, 51, 221). Thence comes Pā. and Pr. √आकड्, representing Skr. √आकृष् (lit. आकृष्ट) draw up, cramp. This might change in Gd. to √अकड or √आकड or √अकड or अखड़ (for अकड). The process of loss or transfer of aspiration is not uncommon in Gd. (see remarks on derivation of अकारय), or even in Pr., see Gd. Gr., p. 82, and possibly the prākritisising Skr. √कड् is due to it. Or perhaps the √अकड may be related to the adj. खड़ा standing, which is a modification of Pr. खड्, Skr. खड्, p.p.p. of √खम् (see Cp. Gr. iii, 60). In this case the initial अ of the √अकड would be the intens. pref. (see art. अ a (5)). H. √अकड or अखड़ाव (Hd. Dy.) with adj. अकड़ or अखड़, P. √अकड़ or √आकड़, G. अकड़ with numerous derivatives, S. अकिडज (properly a pass. form अकिड + ज, see S. Gr., p. 258); wanting, apparently, in the other Gds., in which only derivatives of it occur (see art. अकड़ि akarī), adopted from the Hindī.]

अकड़ akar, also (Mth.) अगड़ agar (1), the same as अकड़ि akarī, q.v.

अकड़बाइ akar'bāi, अकड़बाई akar'bāi, Tbh., subst. f., (Bh.) the cramps, rheumatism. Exam., Coll.

(Bh.), ओकरा अकड़बाइ भैल बा, He has got rheumatism.

[Properly 1st verb. noun of the double-causal √अकड़बाव, made with the prim. suff. इ (2), q.v. This double causal root does not otherwise occur in B., the simple causal √अकड़ाव (q.v.) being ordinarily used. From this latter root the corresponding words P. अकड़ाउ or अकड़ाव, G. अकड़ाई, are derived. H., like B., has अकड़बाई. It should be noted that in such derivatives the causal or double causal root has the same meaning as the prim. root, i.e., it is properly a pleon. root, formed with the pleon. suff. अपि, see Gd. Gr., p. 170, § 349. See art. आइ ai (2), अबाइ abāi, बाइ bāi. See also art. अकड़ि akarī. Or the word may be explained as a compound of अकड़ (q.v.) and बाई wind, the latter word being an usual term for rheumatism.]

अकड़ा āk'rā, अकरा āk'rā (2), Tbh., subst. m., (Bh.) 'a calcareous nodular limestone, found in the soil in many parts of India, used in making roads, lime, etc.; 'S. Bh.) coarse gravel (Grs., § 794), pebbles. See अकड़ा āk'tā (2), अकड़ी āk'rī (2), अकड़ा अकड़ा.

(When it appears in large blocks, it is अकड़ा; the small pieces for road-metal are अकड़, or अकड़ी, or अकड़ी; when used for lime-burning, it is अकड़ा.)

[This word does not appear to occur in any of the other dialects of B., nor in any of the other Gds.; it is in all probability merely a mutilated form of ककड़ा, ककड़, q.v. The latter are the forms occurring in all other Gd. languages and B. dialects, and also occur in Bh. by the side of अकड़ा. Compare, however, the first part of अकटवकट, q.v.]

✓अकड़ाव ak'rāb, (pr. pts. अकड़वैत akar'bāt, Bh. & Mg., अकड़ावत ak'rāwat, अकड़ावित ak'rāwit, अकड़ावत ak'rāt; अकड़ाओल ak'rāol; अकड़ाएब ak'rāeb; अकड़ावै ak'rābai, अकड़ाए ak'rāe), Tbh., v. tr., to distress, impede. Exam., Coll. (Bh.), तू ओकरा अकड़ाव दिहल ? नाँ ? You have impeded him, haven't you ?

[Causal of √अकड़, q.v.]

अकड़ि akarī, अकड़ akar, Tbh., subst. f., (Bh.) 'cramps, crookedness, contortedness, stiffness; 'pride, swagger, strut, airs, conceit; 'parade, pomp, show. Comp., अकड़-तकड़, अकड़-पकड़, अकड़म-तकड़म, m., pomp, stateliness, affected airs; अकड़-बाज, com. gen., an affected person, a fop; अकड़-बाजी, f., swaggering, strutting, foppishness, airs. Phr., अकड़ देखाएब, to swagger. Exam., 'Coll. (Bh.), ओकरा डाँड़ मँ अकड़ि लागि गैल बा, He has got cramps or stiffness in the loins. 'Coll. (Bh.), हमरा सोनाँ का अकड़

देखावताई, What airs are you giving yourself before me! ³ Coll. (Bh.), ई बड़ अकड़न्तकड़ के बरियात बा, This is a wedding procession of great pomp. See अगड़ *agar*.

[Properly 1st verb. noun of √ अकड़ (q.v.), formed with prim. suff. ई (2), q.v. H. same as B.; P. आकड़ or अकड़ (subst.), अकड़बाज (adj.), अकड़बाजी (subst.); S. आकिड़जी (subst., as in आकिड़जी हलणु to walk affectedly, to strut); G. अकड़ (subst.), अकड़ा-अकड़ी (subst., rivalry, contest, cf. 4th meaning of √ अकड़), अकड़बाज (adj.), अकड़बाज (subst.), probably also आँकरी (subst., cramps). In the other Gds. it is adopted from H. or B.; thus Bg. आँकड़ि (subst., a spasm); M. अकड़ or अकड़ (subst.), अकड़बाज or अकड़बाज (adj.), अकड़बाजी or अकड़बाजी (subst.)]

अकण्डी *āk'ṛi* (1), अँकरी *āk'ṛi* (1), Tbh., subst. f., a rarely used Mth. form for अँकुरी *ākurī*, q.v.

[The simplest derivation (suggested already in Molesworth's M. Dy.) is from Skr. अङ्ग hook, with the Ap. Pr. pleon. suff. ड (Hēm. iv, 429); thus Ap. Pr. अंकड m., अंकडिआ f., contracted into अँकडा, अँकडी. It may, however, be simply a corruption of अँकुरी, which would explain the appearance of उ u in the O. अँकुड़ा and of ओ in the G. अङ्गोरो (G. अङ्गोर = अङ्गुर), and on the other hand the disappearance of उ u in B. अँकरी (q.v.), M. आँकरी shoot. H. अँकड़ी, G. आँकडो and अङ्गोरो, M. अकडा and अँकडा m., अँकडी f. (the fem. meaning, as in B., a forked stick for pulling down fruit), O. आँकुड़ा m., आँकुड़ी f., Bg. आँकड़ा; but S. कुण्डो m., कुण्डी f.]

अकण्डी *āk'ṛi* (2), अँकरी *āk'ṛi* (2), अँकटी *āk'ti*, (also in Mth. and N. Bh. ईकण्डी *ik'ṛi* or इकण्डी *ik'ṛi*), Tbh., subst. f., ¹ (Bh.) small pieces of limestone, used as road-metal (Grs. § 1266); ² (S. Bh.) fine gravel (Grs. § 794). See अँकड़ा *āk'rā* and अँकरोरी, *āk'rōrī*.

[Properly fem. of अँकड़ा *āk'rā*, q.v.]

अकण्डैत *ak'rāt*, Tbh., adj. com. gen., (Mth. f. अकण्डैति *ak'rāti*), swaggering, foppish. Exam., Chan., दुस्सह दुख सज्जन काँ दैत, अन का टेर न, चल अकण्डैत, It causes insufferable pain to good people not to think of others and to walk swaggeringly; Coll. (Bh.), साँड़ अकण्डैत बा, The bull is wallowing and roaring.

(The word is principally used of bulls and the like, and thence also applied to men.)

[Properly (Mth.) pres. part. of √ अकड़ (q.v.); H. अकड़ैत, P. अकड़ैत (or corrupt अकरैत, from P. pres. part. in न्द nd) subst. f., swagger.]

अकण्डैल *āk'rāl*, Tbh., adj. com. gen., (Bh.) gravelly, said espec. of certain soils, (Grs. § 794). See अँकड़ौर *āk'rāūr*.

[Der. from अँकड़ा by means of the sec. der. suff. ऐल; see Gd. Gr. § 245.]

अकण्डौर *āk'rāūr*, a synonym of अकण्डैल *āk'rāl*, q.v. (Grs. § 794).

[Der. from अँकड़ा by means of the sec. der. suff. और; see Gd. Gr. § 245.]

अकरटक *akantak*, Ts., adj. com. gen., lit. free from thorns; hence met. ¹ free from annoyance, trouble; ² free from enemies. Exam., ¹ Rām., Bā., ch. 96, 8, भये अकटक साधक जोगी, Saints and hermits felt relieved of an annoyance. ² Ib., A., ch. 182, 5, करौँ अकटक राज सुखारी, I will reign at ease and free from enemies.

(The word is never used in its literal sense.)

[Skr. अकटक, Bg. अकटक, and so in all Gds.]

अकत *akat*, Ts., (I) adj. com. gen., thorough, utter, perfect (in a bad sense). Exam., Mg. ballad, पहिल कबर जब सरवन खाए, अकत मडरवा जैसे बुझाए, When Sar'wan ate the first mouthful, it seemed as it were utter poison (after Fallon); Coll. (Mth.), ओह कूँचाक पानी अकत माडर हो, The water of that well is thorough poison; Coll. (Mth.), ई जहर के अकत गाँठ अहि, lit. he is a perfect knot of poison, i.e., he is a thoroughly wicked person; similarly अकत नीम a perfect nim, i.e., as bitter as the juice of the nim-tree.

(II) adv., thoroughly, intensely (in a bad sense), (practically serving as a superlative particle). Exam., Coll. (Bh.), ई फल अकत तीता बा, This fruit is intensely bitter; so also अकत कड़ुआ, thoroughly bitter.

[Skr. अकृत: lit. not made, not artificial; hence eternal, natural; hence thorough; Pā. अकतं the eternal (an epithet of the Nirvāna); not met with in the other Gds. The tadbh. equivalent is Pr. अकच or अकिच (cf. अकण Sapt., vs. 920, and अकिचा Hēm. iv, 396, meaning, in both instances, thoroughly); cf. M. अक्रिय the uncreate (an epithet of God). An analogous case is that of सहज, which also properly means natural, and hence thorough, e.g., Jan., ch. 12, सहज मनोहर, thoroughly charming. The word might, however, also be derived from Skr. अकृत, Pr. अकत, uncut, unimpaired; hence, entire, whole, thorough; analogously to अखिल, अखण्ड, q.v.]

अकतूबर *ak'tūbar*, अकण्डोबर *ak'tobar*, Any., subst. m., the month of October.

[E. October.]

अकथ्य akatth (old Bw.) = अकथ akath, q.v.

अकथ akath, old Bw. अकथ्य akatth, Ts., adj. com. gen., what cannot be spoken or described, unspeakable, unutterable, inexpressible, indescribable. Exam., Rām., Bā., ch. 2, 13, अकथ अलौकिक तीर्थ-राज, An unspeakable, spiritual chief Tirtha; *ibid.*, ch. 25, 7, नाम रूप-गति अकथ (fem.) कहानी. The mystery of name and form cannot be told; K. Rām., Ut. 145, सब विधि समथ, महिमा अकथ (fem.), तुलसी दास सन्त्य समन, (Sib) powerful in every way, of unutterable greatness, the appeaser of Tul'sī Dās' doubts; Dōh. 199, बाम-स्वरूप तुम्हार बचन, अगोचर, बुद्धि-पर, अविगत, अकथ, अपार; नेति नेति नित निगम कह, (Wise) like Saraswatī is thy speech, incomprehensible, past understanding, indeterminable, unutterable, impenetrable; the sacred scriptures can speak of it only in negatives, (बाम or बामा is Saraswatī, the goddess of speech and learning; नेति is Skr. न + इति; *lit.*, the scriptures always say 'no, no'); Pādm., do. 229, 1, मसि नयना लिखनी बरन रोय रोय लिखा अकथ, (The tears of her) eyes were her ink, and her eyelashes the pen, and bitterly weeping she wrote unutterable (words). See अकथ्य akathy' and अकथनीय akath'nīy'.

[Properly a fut. part. pass., Skr. अकथ्यः, Pā. अकथ्यो (cf. pass. कथ्यते Pā. Dy.), Pr. अकथ्यो (cf. pass. कथ्यते, Hēm. iv, 249), Ap. Pr. अकथ्य; S. अकथ्य or अकथ (S. Dy.; on the change of थ to द, cf. Gd. Gr., §§ 116-120, 145), H. अकथ; apparently wanting in the other Gds. The form of the word is noteworthy on account of its irregularity. As a rule the Skr. conj. cons. थ changes to द in Pā. and Pr. (Hēm. ii, 21; e.g. पच्छा = Skr. पथा road, fem. fut. part. pass. of √पथ); in order to avoid this inconvenient change in pass. inflexion, it was usual to employ the alternative phon. change of dissolving the conj. cons. थ into हिज्ज or हीच (Pā. यीय), cf. Hēm. iii, 160; thus Skr. कथ्यते, = कहिज्ज (Hēm. iv, 249) or कहिचिद, Pā. कथीयति (Pā. Dy.) The change of थ to द or य, therefore, is quite irregular. The irregularity is clearly an old one, as it is already noticed by Pā. and Pr. grammarians (Hēm. ii, 174). In all probability the word is really an ancient tatsama, being preserved from the Skr. as a sort of technical term, applicable to 'things transcending the human mind.' Other similar instances are पथ्य or पथ dietetic food (a medical techn. term, also in Pr., see Sapt., vs. 814, for पच्छ = Skr. पथ्य), मह or मघ poet. within (for मज्ज, = Skr. मध्य).]

अकथनीय akath'nīy', Ts., adj. com. gen., (subst. f. अकथनीया akath'nīyā), 'unspeakable, unutterable, inexpressible, indescribable; 'unsuitable to be spoken or described. Exam., Rām., Bā., ch. 70, 1, अकथनीय

दाहन दुख भारी, A heavy, grievous, and unutterable pain. ² Coll. (Bh.), उनकर भाइ अबकी ऐसन काम कैलन है के ज अकथनीय बा, His brother has this time done such a thing as is unsuitable to be described.

[From अ + कथनीय, fut. pass. part. of √कथ, Skr. अकथनीयः, a pure tats., which may be used in all Gds.]

अकथ्य akathy', Ts., adj. com. gen., the same as अकथनीय akath'nīy', q.v.

[From अ + कथ, fut. pass. part. of √कथ, Skr. अकथ्यः, a pure tats., which may be used in all Gds.]

अकद akad, Any., subst. m., the marriage contract amongst Musalmāns (Grs. §§ 1273, 1279).

[Ar. عقد 'aqd.]

✓अकन akan = ✓अकन ākan, q.v.

✓अकन ākan, अकन akan, (pr. pts. अकनैत āk'nāit, अकनल āk'nāl, अकनव āk'nab, अकनै āk'nai), (Bw.), Tbh., v. tr., 'to give ear, hear, hearken, listen, attend; hence ²to attend to information, to learn, to come to know; and ³to attend to music, to keep time to music, to march in accordance with musical time; also ⁴to attend to the sound of money, test money (Grs. § 1489). Exam., Rām., Bā., ch. 349, 3, पुरजन आवत अकनि बराता, When the citizens heard the marriage procession coming; Rām., A., ch. 44, 1, जब बिप अकनि राम पगु धारे, When the king heard the fall of the footsteps of Rām; Git., Bā., 37, 5. प्रेम सम्मिलित बर बचन रचना अकनि राम राजीव लोचन उधारे, Hearing the arrangement of excellent words filled with affection (the allusion is to a number of songs), Rām opened his lotuslike eyes; K. Rām., Bā. 19, रोख माखे लखन अकनि अनखोही बातें, Lakhan, hearing these unpleasant words (of Parasurām), felt enraged. ² Bin. 220, अकनि या के कपट करतव अमित अनय अपाय, सुखी हरि-पुर बसत होत परिहितहि पकिताय, Learning that the object of its (i.e., Kalikāl's) deceptions was (to do) countless (deeds of) injustice and destruction, Parichhit, when residing happily in Haripur (i.e. Baikunth or Bishnu's heaven), repented (of having spared it). ³ Rām., Bā., do., 309, 1, तुरग नचावहि कुंवर बर, अकनि सिद्ध निसान, Noble princes cause horses to prance, keeping time to drums and kettle-drums. ⁴ Coll., ई रुपैया अकनै, Sound this rupee. See ✓अकन ākan.

(The conj. part. अकनि is the only form in which this verb has been met with by us in B. literature.)

[Skr. √आकर्ण, 10th cl. आकर्णयति; Pr. आकषेद or अकषेद or आअषेद (Rāv. xi, 7, Sapt., vs. 365);

B. ^२अकनै or अँकनै or अकानै; H. same as B.; S. ^३अोनाइण (inf.; perhaps a pleon. ✓अोनाइ, contr. from आवनाइ (with euph. व) = Pr. ✓आअणावि, Skr. ✓*आकर्णापि); apparently wanting in the other Gds. All Gds. also use the equivalent tats. ✓आकर्ण.

अकन्न ak'nūn, Any., adv., now, at present.

[Prs. اکنؤن | aknūn.]

अकफक ak'phak, सकफक sak'phak, (Bh.), the same as अकसक ak'sak, q.v.

अकबक ak'bak, Tbh., subst. m., nonsensical talk.
[Redupl. of बक, q.v.]

अकबर ak'bar, अकबर akbar, (poet. अकबर akabbar), Any., subst. m., a man's name, the emperor Akbar. He was the second emperor of Hindūstān of the Mughul house of Tīmūr. His full name and title, as given on his coins, was Jalālu-d-dīn Muhammad Akbar Pādshāh Ghāzī, i.e., Jalālu-d-dīn Muhammad, the Great, the Victorious Emperor. He reigned at Agra (see art. अकबराबाद) from A.D. 1542—1605. See Beale's Oriental Biographical Dictionary, s.v. Some detached Hindī verses are commonly ascribed to him, among which is the following dōhā. Exam., Siv., p. 375, जा को जस है जगत में, जगत सराहै जाहि । ता को जीवन सफल है, कहत अकबर साहि । Whose fame is (spread) in the world, whom the world praises, his life is successful, (so) says Akbar Shāh.

[Ar. اکبر | akbar, lit. the Great.]

अकबराबाद ak'barābād, अकबराबाद akbarābād, Any., subst. m., the name of the capital of the emperor Akbar, Āgrā.

[Ar. اکبرآباد | akbarābād, lit. the ābād or settlement of Akbar. He built a fort at Āgrā, made it his principal residence, and named it Akbarābād after himself.]

अकबरी ak'barī, अकबरी akbarī, Any., (I) adj. com. gen., relating to Akbar. Phr., अकबरी मोहर subst. m., fac., a one-eyed man (Hd. Dy.). Exam., अइनि अकबरी the Āin-i-Akbarī or the Institutes of Akbar, the name of the third volume of Abū'l Fazl's celebrated history of the reign of the emperor Akbar, called the Akbar-nāmah; अकबरी असरफ़ी or अशरफ़ी a gold coin of Akbar, worth variously, 9, 10, 12, 27, or 30 (but not 16) rupees (see Prinsep's Useful Tables, p. 5).

(II) subst. f., a sweetmeat of rice-flour and sugar formed into balls, and, after being fried in ghī or clarified butter, encrusted with clarified sugar.

[From Ar. اکبر | akbar, with Prs. suff. ی |.]

अकमा ak'mā, Any., adj. com. gen., born blind. (Properly Urdu; used only by educated Muhammadans of Bihār.)

[Ar. اعمى | akmah.]

अकमाल āk'māl, Tbh., subst. f., embrace, hug. Phr., अकमाल देव, to embrace. Exam., K. Rām., Su. 29, बूड़त जहाज बाचा पथिक-समाज मानौ आचु जाए जानि, सब अकमाल देत है, Like a company of travellers, escaped from a sinking ship and considering themselves as being born (anew) that day, they all embraced (one another). See अकवार āk'wār.

[Skr. अङ्गपालिः, Pr. अँकवालि (Sapt., vs. 996), hence B. अकमाल, with the not uncommon change of व to स through an intermediate Ap. Pr. अव. See Gd. Gr., § 134, p. 74.]

अकमित akamit, Tbh., adv., suddenly, unexpectedly. Exam., Vaish. x, 3, अकमित, ओ रे, कोकिल पंचम कल धुनि, Suddenly, alas! (she hears) the song of the cuckoo in the fifth scale.

[Perhaps a corruption of Skr. अकस्मात्, q.v. Compare also अकामिक.]

अकम्पन akampan, Ts., subst. m., (lit. free from trembling), name of a rākshasa or demon in the suite of Rāban, king of Ceylon. Exam., Rām., Ln., ch. 45, 10, अनिप अकम्पन अरु अतिकाया विचलत सेन कौन्ह इन्ह माया, When the line began to break, Akampan and Atikāya had recourse to jugglery; Han. 19, बारिदनाद अकम्पन कुम्भकरन से कुङ्कर केहरि-बारो, He (Hanumān) is the lion's cub (that killed) those elephants Bārid'nād, (i.e. Megh'nād), Akampan, and Kumbhakaran.

[Skr. अकम्पनः, a 'bahuvrīhi' compound of अ not and कम्पन trembling; Pr. अकम्पणो (Rāv. xiv, 70).]

अकर akar, Ts., adj. com. gen., exempt from taxes, duty-free, (tech.) one who does not pay Government revenue. Exam., Chan., अकर सकल कर लितइ कहाव, सकर भातु पर कर नहिँ पाव, While paying himself no revenue, he exacts it from every one; the sun, though possessed of rays, does not take any payment.

[Skr. अकरः; hence अकर in all Gds.]

अकरनी akar'nī, Tbh., adj. com. gen., not to be done, wrong, unsuitable. Exam., Chan., समुचित कर्म सबहिँ काँ थीक, मरने भल, न अकरनी नीक, (The performance of) good acts is (a duty) for every one; it is well to die; it is not good to do wrong (i.e. death is preferable to wrong-doing); Coll. (Bh.), तोहरे करनी अकरनी भैल, What was right in your eyes has turned out to be the reverse.

[From अ + करणीय, fut. pass. part. of √कृ do; hence Skr. अकरणीयः m., अकरणीया f., Pr. अकरणीओ m., अकरणीया f. (cf. Hēm. i, 248), Ap. Pr. अकरणीउ m., अकरणीओ f., or अकरणीओ com. gen. (cf. Hēm. iv, 329 330); hence, contracted, Gd. अकरणी or अकरनी. The form with ण n belongs to W. Gd. In M. it occurs shortened to अकरन in the comp. अकरनकर lit. doing what is not to be done, perverse.]

अकरमल akar'mal, Tbh., adj. com. gen., (Mth.) unfortunate. Exam., Chan. बेलक बाह जाय खलवाट, बैसलाह बलाह रौद सैं चाँट। अकस्मात सिर खसलन्हि बेल, फुटलन्हि माथ, अनर्थ कि भेल। सिब सिब, जतहि अकरमल जाय, रहय अकर्मक फल अगुआय ॥ A bald man went and sat down under the shade of a bēl-tree, being made uncomfortable by the sun shining on him. Suddenly a bēl fruit dropped on his head and his skull was broken. What an unlucky thing it was! O Sib, Sib, wherever an unfortunate man may go, the fruit of his sins will be preceding him.

[Formed from अकरम or अकर्म (q.v.) with the Mth. suff. ल, which is only the past part. term., and is added in Mth. to make participial adj. of real or supposititious verbs.]

अकरमार akar'mār, Tbh., subst. f., ground not properly cleaned for receiving seed.

[A comp. of अँकरा (1) and मार (q.v.), lit. infested with vetch. Cf. H. अकराया.]

अकरा ak'rā (1), (f. अकरौ ak'rī), Tbh., adj., dear, costly, high-priced (in a bad sense). Exam., (Rj.) मैं तो गोविन्द लीन्हो मोल, को कहे अकरा, को कहे सखा, लीन्हो तराजू तोल, I bought Gobind, some said dearly, others said cheaply, so I weighed him in the balances (said by Mīrā Bāī, a celebrated poetess, wife of Rānā Kūmbhū of Chitōr, in the 15th cent. A.D., see Calcutta Review, vol. XLVIII, p. 7, and As. Res., vol. XVI, p. 99). See अकरौ ak'rī (3) and अकाल akāl.

[Probably derived from Skr. अकाल्यः (= अ + काल्य) or आकाल्यः (= आकाल-य), lit. unseasonable, hence dear (as in times of scarcity), and (with pleon. suff. क) अकाल्यकः or आकाल्यकः, Pr. 'अकलओ or 'आकलओ or 'अकलओ, Ap. Pr. 'आकलउ or 'आकलउ; S. 'आकिर, (इ being due to the influence of the lost य), P. 'अकरो, B. and H. 'अकरा. Apparently wanting in the other Gds. This is an instance of the common B. change of ल to र extended to the W. Gds; in S., like B., it is usual; cf. S. डुकार famine = Skr. दुष्कालः.]

अकरा ak'rā (2) = अँकरा āk'rā (3), q.v.

अँकरा āk'rā (1) or अँकटा āk'tā, Tbh., subst. f., a kind of grass or vetch (vicia sativa, Wat.); it is a parasitic weed which grows in the wheat-fields under the spring crop and twines amongst the plants (Grs. § 1075). It is sometimes used as a fodder (Ell., vol. II, p. 213); also termed अँकरी āk'rī (1), अँकुरी ākurī, q.v.

[It may be a corruption of अँकुरा (cf. the fem.), derived from Skr. अङ्कुरा, which lit. means having a hook, hence (with pleon. suff. क) Pr. अँकुरओ m., अँकुरिओ f., Gd. अँकुरा m., अँकुरी f. Or it may be derived from Skr. अङ्क hook, with the Pr. suff. ड, which in Gd. may change to र; thus Pr. अँकडो or (with pleon. क) अँकडओ, Gd. अँकरा. In the latter case, however, there should be in B. an alternative form अँकड़ा āk'rā; and in the absence of it (though there is Mg. अँकटा), the former derivation is the more probable one. In any case, the B. word is undoubtedly connected in one way or the other with the Skr. अङ्क hook. Generally speaking, it may be noted that the derivatives of the Skr. अङ्क and अङ्कुर have been greatly confused in the modern languages, owing to interchanges of उ u and अ a and of ड r and र r. See also the remarks on the derivation of अँकण्डी (1), अँकुरा, and the note on अँकरी (1). H. the same as B. In the other Gds., apparently, it occurs only in the fem. form, q.v.]

अँकरा āk'rā (2) = अँकड़ा āk'rā, q.v.

अँकरा āk'rā (3), अकरा ak'rā (2), (f. अँकरौ āk'rī, अकरौ ak'rī), Tbh., adj., true, genuine, good. Exam., K. Rām., Ut. 121, नाम-प्रताप सदा-सहिमा अँकरे किये खोटे-उ, छोटे-उ बाढ़े, Through the power of his name and his great renown, he (Rām) turned even the bad (e.g., Ajāmil, &c.) into good, and raised even the lowly (e.g., Nikhāds and Bhāils; the encl. उ is a particle of emphasis).

(The word is said to be a synonym of खरा, q.v., and the opp. of खोट or खोटा, q.v.)

[Perhaps connected with Skr. आकर, a mine; hence best, excellent.]

अकरार ak'rār, एकरार ek'rār, इकरार ik'rār, Any., subst. m., 'an admission, confession (in this sense also करार karār); 'a written bond or agreement. Comp. अकरार-नामा, subst. m., a written agreement. Exam., 'Coll. (Bh.), ई पाप हम अकरार करतारौं, हमरा से भेल हउ, I confess this sin: it has been committed by me. 'Sal., 16, से दुनु तरफ अकरार भेल गेल, Thus on both sides an agreement was made; B. Gr., II (Bh.), p. 32, ओकर अकरार लिखै, Write a bond to that effect.

[Ar. اقرار iqrār.]

अकऱाव ak'rāw, **अकऱाव** ak'rāw, Tbh., subst. m., foot and mouth disease in cattle, in which the feet and face swell and the stomach distends (Indian Cattle-Plague Report, Vocab. s.v. Ukrao).

[Derived by means of the prim. der. suff. अ a (2), (q.v.), from the causal √अकऱाव, itself derived from the simple √अकड, q.v. Literally the word means stiffness, cramps.]

अकरिया ākariyā, Tbh., subst. f., (South Bhagalpur) a heifer ready for the bull (Grs. § 1118).

[Prop. lg. f. of अकरी (or अकुरी) a possessive adj. derived from अकुर, q.v., by means of the Gd. suff. ई, see Gd. Gr. § 252.]

अकरी ak'rī (1) (Mg.), also (S. Mth.-Mg.) उखरी uk'rī, Tbh., subst. f., the funnel or cup at the top of the hollow bamboo tube of a seed-drill (Grs., § 24). Exam., Coll. (Mg.), अकरी टरवा में लगा दीही रे, ले जाही खेतवा पर रे, Fasten the funnel to the drill-plough (टर) and take it off to the field.

[A corruption of ओखरी (with ओ reduced to अ, see Gd. Gr., § 26; the long form ओखरियँ occurs in the example of the following article), a fem. diminutive of ओखर or ओखल (or जखर, जखल), a mortar or pot for husking rice, Pr. उखलं (Hēm. ii, 90) or ओखलं (Hēm. i, 171), Skr. उदूखलं.]

अकरी ak'rī (2), एकरी ek'rī, एकरी ek'rī, Tbh., subst. f., uncleaned rice (Grs. § 1272). Exam., Coll. (Bh.), हम तीन दिन से अकरी चावर खात बाटौं, ओखरियँ नऱ मिलल, I have been three days eating unhusked rice, for I could not get a crushing-mortar.

[Der. ? S. has अखड़ी.]

अकरी ak'rī (3), Tbh., subst. f., high prices, scarcity. (Properly Urdū; only used by the educated in Bihār.)

[This word is properly the fem. of अकरा (1), q.v., used as a subst. In Skr., कालिका, the fem. of कालिक, is used as a subst. in the sense of price of a commodity payable at a fixed time, credit price. Similarly the Skr. कालिका, fem. of कालिक, might be used. Hence अकालिका or अकालिका would mean want of credit prices, a time when no credit is given; hence scarcity.]

अकरी ak'rī (4), fem. of अकरा ak'rā (1) and (2), q.v.

अकरी āk'rī (1), Tbh., the same as अकऱी āk'rī (1) and अकुरी ākuri, q.v.

(It may be noted that with the sense of vetch it admits a masc. form अकरा, q.v., while apparently it does

not admit the forms अकऱा and अकऱी, spelt with ड r. But though not hitherto noticed, it is probable, from all the circumstances of the case, that they do exist.)

[For der. see art. अकऱी (1), अकरा (1), and अकुरा.—H. and M. अकरी, Bg. अकरी.]

अकरी āk'rī (2) = अकऱी āk'rī (2), q.v.

अकरन akarun, Tbh., adj. com. gen., (subst. f. अकरना akarunā), pitiless, merciless, relentless. Exam., Rām., Bā., ch. 283, 6, कर कुटार में अकरन कोही, Having axe in hand, I am pitiless in my wrath.

(Rām Jasan's reading अकरन is an error. It has been adopted into Bate's Hindi Dictionary, where it is explained as equal to अकारन.)

[Skr. अकरणः, Pr. अकरणो (see Nām., vs. 73), all Gds. अकरण or अकरन.]

अकरूर ak'rūr, अकरूर ak'rūr, अकरूर ak'rūr = अकरूर akrūr, q.v.

अकरोट ak'rot, अकरोट akrot = अखोट akhrot, q.v. (Wat. akrot.)

अकरोरी āk'rōrī, Tbh., subst. f., small pebbles. Exam., Padm., ch. 137, 3, पायन पहिर लेहु सब पैवरी, काँठ न चुमे, न गड़े अकरोरी, Put slippers on your feet so that thorns may not pierce, nor pebbles wound them. See अकरी āk'rī (2) and अकऱी āk'rī (2).

[Derived from अकरा (2) by means of the pleon. suff. ओरा, fem. ओरी (Gd. Gr. § 209). The fem. gender indicates diminutiveness.]

अकर्कस akarkas, Ts., adj. com. gen., very hard, very difficult, very unpleasant. Exam., Coll. (Bh.), ई बड़ अकर्कस बा, This is extremely unpleasant.

[From Skr. कर्कश, with the intens. pref. अ; see art. अ a (5). The word is not uncommonly used in Bihār, but not in the negative sense, 'not hard' or 'soft,' given to it in the H. Dy.]

अकर्म akarm, Ts., subst. m., 'a bad or low action, sin, wickedness; ²(its result) evil, misfortune, ill fate. Exam., ¹Coll. (Bh.), ई कौन अकर्म करत हँवँ, ऐसन नऱ करे के चाही, What wickedness are you committing? You should not act thus. See another example under अकरमल akar'mal. ²For an example see under अकोल akōl (3).

[Skr. अकर्म, and so in all Gds.]

अकर्मक akarmak, Ts., adj. com. gen., (gram.) intransitive.

[Skr. अकर्मकः; hence अकर्मक in all Gds.]

अकर्मन्यः akarmany', Ts., adj. com. gen., (subst. f. अकर्मन्या akarmanyā), useless, good for nothing, unprofitable. Exam., Coll. (Bh.), ई मनई बड़ अकर्मन्यः हवे, प्रकरा से किछु काम नाहिँ निकसी, This is a most good-for-nothing fellow; no work can be got from him.

[Skr. अकर्मणः; hence अकर्मण्य or अकर्मन्य in all Gds.]

अकर्मि akarmi, (f. अकर्मिनि akarmiṇi) = अकर्मि akarmi, q.v.

[This form is peculiar to the Mth. dialect and to poetry. See Mth. Gr., § 47, p. 20.]

अकर्मि akarmi, Ts., adj. com. gen., (subst. f. अकर्मिनी akarmiṇi), wicked, rascally, an evil-doer. Exam., Coll. (Bh.), तोहरे भाई बड़ अकर्मि हवे, ओकरा तू समझावैठ, नाँ? Your brother is a great rascal, you should remonstrate with him, won't you?

[Skr. m. अकर्मि, f. अकर्मिणी, and so in all Gds.]

अकल akal (1), Ts., adj. com. gen., 'lit. not in parts, not divisible, not subject to increase or decrease, used tech. as an epithet of Brahma; hence ²immeasurable, inconceivable, mysterious. Exam., 'Rām., Bā., do. 61, 1, ब्रह्म जो व्यापक बिरज अज अकल अनीह अभेद, Brahma, who is omnipresent, passionless, unbegotten, indivisible, desireless, undifferentiated; Bin. 49, ब्रह्म, व्यापक, अकल, सकल-पर, परम-हित-ग्यान, गोतीन, गुनब्रिजि-हर्ता, (Hari is) like Brahma, omnipresent, indivisible, transcending all, (the source of) the knowledge of the highest good, imperceptible to the senses, excluding the existence of any quality. ²Sat. iv, 38, बिनिहि बीज तर एक भो साखा दल फल फूल; को बरनै अतिसे अमित सब विधि अकल अतूल, Without seed a tree has been produced (i.e. the kalpa-tree), with branches, twigs, fruit, and flowers. Who can describe it? It is thoroughly immeasurable, altogether mysterious and incomparable.

[Skr. अकलः, Pr. अकलो, in all Gds अकल.]

अकल akal (2), Tbh., (I) adj. com. gen., (subst. f. अकली akali or Mth. अकलि akali), lit. 'unskilled in conversation; hence ²simple, foolish, silly; ³befooled. Exam., ¹Chan., राज द्वार में अकलक सहायता की, What assistance can one who is unskilled in conversation render in (introducing another into) a king's court? ²Chan., अकलक करधि सकल निरवाह, सबहि पालक धरनी-नाह; राजा अकल सकल दुरि जाय; सभ काँ राजा देव उपाय, The lord of the earth, the protector of all (i.e. the king), supplies all the necessities of a fool; (but) with a foolish king all goes wrong: kings and gods are the refuge of all; Chan., ननद

पठाओलि सरस सघोरि। खीरि मखानक मिसरी बोरि॥
अकलिक (fem.) विपति सकल दुरि गेलि। भाग्यमान सुत
माता भेलि॥ The sister-in-law sent (to her brother's
wife) a delicious dish made of rice-milk with water-
nuts mixed with sugar; all the distress of the
foolish woman was removed; she became the mother
of a fortunate son. ³Chan., तेल मध्य कारिख मिभराय।
टाड़ी टाड़ा देल पढाय॥ याकल सभ जन अङ्ग लगाव।
बहिकिरिनीक कपट नहिँ पाव॥ प्रात देखि पड़ जेहन मील।
महि आगल जनु सुचहड़ लील॥ अकल सकल बरियातक
ठाठ। लाजक लेल मेल जनु काठ॥ (The bride's people)
mixed soot with the oil and sent it in large and
small pots; all the (bridegroom's) people being
weary rubbed it on their bodies without discovering
the maid-servant's trick. In the morning they looked
black like Bhils or Musahars coming away from
the preparation of indigo. The whole company of
the befooled wedding party became like blocks of
wood through shame. (Compare the story in the Kathā
Sarit Sāgar, transl., vol. I, p. 19).

[Skr. अकल्यः, Pā. अकलो (Pā. Dy.), Pr. अकलो,
P. अकल, O. अकल, M. अकल, G. अकल or अकल, B., Bg.,
and H. अकल.]

अकल akal (3), Tbh., prop. wk. f. of अकला ak'lā, q.v.,
occurring in comp. only, e.g., in अकल-खुरा akal'khurā;
(f. ²री ri), adj., lit. eating alone; hence unsociable,
greedy, selfish, jealous.

अकल ak'l = अकिल akil, q.v.

अकलङ्गा akalayk, (poet. अकलङ्गा akalaykā), Ts., adj.
com. gen., a religious and moral tech. term,
without spot, stain, or defect. Exam., Rām., Bā.,
ch. 82, 4, अस बिचारि तुम तजि सब सङ्गा, सबहि भाँति
सङ्कर अकलङ्गा, Thus do thou think and put away
all doubt, that Saṅkar (i.e., Mahādeb) is in every
way without stain; Git., A., 43, 3, चितवत सुनि-गन
चकोर बैठे निज ठौर ठौर अख्य अकलङ्ग सरद चन्द
चन्दिनी, The Munis sit like chakōrs (a kind of
partridge said to be enamoured of the moon), each
in his own place, beholding the imperishable
spotless autumnal moon (i.e., Rām) and its moon-
light (i.e., Sītā).

[Skr. अकलङ्गः; in all Gds. अकलङ्ग.]

अकलङ्गन्ता ak'layk'tā, Ts., subst. f., absence of spot
or defect, fair fame. Exam., Rām., Bā., ch. 275, 3,
अकलङ्गन्ता कि कामी लहई, As a gallant who would
have no scandal.

[Skr. अकलङ्गता, and so possibly in all Gds.]

अकलङ्गा akalaykā, poet. = अकलङ्क akakayk, q.v.

अकलवा *akal'wā*, अकलुआ *akaluā*, Tbh., subst. m., lit. famine, hence often used as a personal name for the child of a person whose elder children have all died, the superstition being that calling a child by an unpleasant or disgusting object would cause it to live long. See *Ind. Ant.*, vol. VIII, p. 321; *Prop.*, p. 22.

[Properly the long form of अकाल *akāl*, famine, q.v.]

अकला *ak'lā*, the same as अकला *ek'lā*, q.v.

अकलियान *ākaliyān*, अकल्यान *akalyān*, Ts., (I) adj. com. gen., (subst. f. अकलियानी *ākaliyānī* or Mth. अकलियानि *ākaliyānī*), ¹unpropitious, ill-omened, unlucky; ²uncomfortable, disconsolate, unblessed. Exam., ¹Coll. (Bh.), ए गोसाईं, ऐसन अकलियान बात मत बोलौं, O Gosāi! do not say such unpropitious words. ²Chan., जनि काँ द्रोह सुधर्मक नाम, अकलियान तनि काँ सभ ठान, To whom the (very) name of virtue is an aversion, for him every place is unblessed.

(II) subst. m., bad luck, misfortune. Exam., Coll. (Bh.), तोहरा घर में ज आगि लगौलक हा, ओकर अकलियान बैरौं होई, He has set fire to your house, he will certainly have bad luck.

[Ved. अकल्याणी f. (*Ath.* 20, 128, 8), Skr. अकल्याणः m.; in all Gds. अकल्याण or अकल्यान.]

अकलुआ *akaluā* = अकलवा *akal'wā*, q.v.

अकलेश *akalēś*, अकलेश *akalēśh*, Tbh., adv. com. gen., lit. without trouble; hence ¹(physically) without difficulty, easily; ²(mentally) without discomfort, comfortably, happily. Exam., ¹Hb. viii, 32, अति अकलेश देल गुन जोरि, बिस किसल जक दै हलु तोरि, Most easily he strung the bow and snapped it like the thread of the inner stalk of a lotus. ²Prabh., p. 12, l. 20, रति-पति सम्पति लेल परवेश, जनिक सकल जग बस अकलेश, The attendants of Cupid entered, through whom the whole world lives happily.

[Skr. अ + क्लेश; for the cognate forms of क्लेश in Pā., Pr., and Gd., see that article. On the origin of the adv. use, see the remarks under अकारन. The word appears to be never used as a subst. or adj.]

अकल्यान *akalyān*, = अकलियान *ākaliyān*, q.v.

अकवन *ak'wan*, Tbh., subst. m., curled, flowered, gigantic swallowwort, celebrated among native practitioners for its many medicinal qualities, calotropis gigantea, also called Mandār (मन्दार). See आक *āk* (2), of which it is the more usual Mth. form.

[Skr. अकैपर्णः, another name of the arka plant (Skr. Dy. P.), Pr. अकवणो, B. अकवन. Another name is Skr. अकैपत्रः, whence probably comes the H. अकौड़ा (Hd. Dy.), contr. from Pr. अकवडुओ.]

अंकवरिया *āk'wariyā* (1), Tbh., subst. f., lg. f. of अंकवारि *āk'wārī*, q.v. Exam., Mag. 18, भरौ अंकवरिया पीया ले के सुतबै, जिया मोर चलत घुरमाघ, Tightly embracing (lit. taking a full hug of) my beloved I shall sleep, and my heart goes beating.

अंकवरिया *āk'wariyā* (2), Tbh., subst. f., the rope by which the rudder of a country-boat is held up (Grs. § 236).

[Skr. अङ्गपारी, Pr. अङ्गवारी or (with pleon. suff. क) अङ्गवारिया; hence (with short antepenultimate) B. अंकवरिया.]

अकवार *ak'wār* (Grs. § 886) = अंकवार *āk'wār*, q.v.

अंकवार *āk'wār*, अंकवारि *āk'wārī*, अकवार *ak'wār*, अकवारि *ak'wārī*, Tbh., subst. f., 'grasp, hug, embrace; ²an armful, as much as can be taken between the two arms (= आंगा, q.v., and भर पाँजा, Grs. § 886), or as much as can be taken under one arm (Cr., p. 51). Comp., अंकवार भेंट, subst. f., (wom.), salutation by message (*Āz. Gy.*, where it is erroneously said to be masc.). Phr., अंकवार भरव or अँ लेब to embrace, to hug to one's self (= अङ्ग भरव); hence fig., to take greedily, to take with all one's heart (with the genitive of the thing desired). Exam., Mg. song, 'जो मैं जानितौं फगुनि बहार, कन्त के धरितौं भरि भरि अंकवार, If I had known the festival of Phāgun (the *Hōli*), I would have held my beloved fast with many embraces (after Fallon); Coll. (Bh.), हमार अंकवार-भेंट कह दिहलसि, She sent an affectionate salutation to me, (lit. she sent 'a meeting with embraces' or 'her embraces' to me, as in French letters, 'je vous envoie mille embrassements,' or 'je vous embrasse mille fois'); Coll. (Bh.), ई बात के हम अंकवार खेलौं, I took that object with all my heart (lit., I took a grasp of that object). See अंकमाल *āk'māl*, अङ्कम *aṅkam*, कौल *kāul*, कौली *kāulī*.

[Skr. अङ्गपालि: fem., Pr. अङ्गवाली (*Sapt.*, vs. 996): hence B. अंकवारि, turning ल into र, as usual; see Gd. Gr., § 30, p. 34. In the other Gds. this word occurs only in a mutilated state, with loss of the initial अ and contraction of medial अवा to औ; thus M. कवळ f., कवळी or कौळी f., कवळा or कौळा m., P. कौळी f. (also कौळा m. in the sense corner of a room), H. कौली or lg. f. कौलिया f., कौला m., also कोल m., B. कोल, O. कोळ. Most of these mutilated forms occur also in the sense of lap, bosom; hence corner of a room, a lane

or long passage. With these may be compared the B. कोर, O. कोड़, H. कोड़ or कोड़ा, lap, bosom, M. कोरु inlet, branch of a creek, and in all Gds. कोण or कोणा corner; the cons. ड, र, ल, ण being easily interchangeable in the Gds. On the other hand, Skr. has क्रोड m., lap, bosom, कोल m., lap, embrace, कोण corner; and there can be little doubt but that in the Gds. the derivatives of the Skr. अङ्गपालि and क्रोड have been to a great extent confused. It is, however, not impossible that some of the Skr. forms, such as कोल, कोण, and perhaps also कवल mouthful (M. कवल or कवळ), may themselves be due to mutilations of अङ्गपालि; cf. the mutilated Skr. form अङ्गोलिका.]

अकवारि āk'wārī, अकवारि ak'wārī, Tbh., subst. f., the same as अकवार āk'wār, q.v. Exam., Krish. 238, यह लालच अकवारि भरत हो, हार तोरि, चोली भटकाई, From this desire you are embracing me, tearing my necklace and disordering my bodice.

अकस akas, इकस ikkas, Any., subst. f., 'spite, enmity (Āz. Gy.); 'envy, jealousy. Phr., अकस राखव or अ० करव, to bear enmity, to be jealous. Exam., 'K. Rām., Ut. 94, एते मान अकस कीवे (= करिबे, को आपु आहि (= है) को, Who are you that you should act towards me with such pride and enmity? Coll. (Bh.), तू ओकरा बेटवा के मारले रहलै, ओही से ज तोहरा से अकस राखैला, He bears you ill-will because you killed his son long ago (with pluperf. in the sense of a very long time ago); see also under अकसक. ²Git., Bā., 84, 7, हानि लाड अनख उडाड बाड-बल कहि बन्दी बोले विरद अकस उपजाइ कै, The heralds proclaimed the fame (of Sitā's swayambar), describing the loss, the gain, the rage (at failing), the joy (at succeeding), the power of arm (in breaking the bow), (and thus) rousing the envy (of Rām's co-suitors).

[Ar., عكس aks, lit. inversion; hence, opposition.]

अकसक ak'sak, (Bh.) अकफक ak'phak or सकफक sak'phak, Tbh., adj. com. gen., gorged so that one cannot rise from one's seat. Exam., Chan., काल अकस के अकसक टार, अघटित काल दण्ड सँसार, What! can the gorged one turn aside Time's enmity? Time's punishment is certain in the world; *ibid.*, महा-भोज्य में खेलन्हि जाय, अलसैलाह सुतलाह असुआय । लेलकन्हि सभ किछु चोर चोराय, अकसक जन काँ की बघुआय ॥ Going to a great feast he ate, felt drowsy, and slept, well satiated: a thief stole away all his things: what (remains) for the gorged one but to rave like a tiger.

(The form अकसक appears to be pure Maithili. See Vocabulary in Mth. Ch.)

[The word is evidently an alliterative compound connected with the √फाँक (cf. √फाँक, फँक, Skr. फ्रेष्

in H. R., p. 80, or प्रच्छिप्), to gobble, to toss food into the mouth, and फका or फका or फाका or फाँका, a quantity of food taken to be chucked into the mouth, or the act of chucking such a quantity of food into the mouth. The alliteration imparts an intensitive force, implying one who gobbles up many handfuls. M. has फकफक or फकाफक, one who repeatedly throws handfuls into the mouth. Possibly the form of the B. word may be due to some confusion with भसक, a glutton, a bye-form of भक्ष (with स for ह, see Gd. Gr., § 11, p. 8), Skr. भक्षक.]

अकसर ak'sar (1), (lg. f. अकसरवा ak'sar'wā or अकसरवा ak'saruā), Tbh., adj. com. gen., alone, solitary, single. Exam., Rām., Ar., do. 20, 2, कवन हेतु मन यथ अति अकसर आयेऊ तात, For what reason have you come, (my) son, troubled in mind (and) quite alone? Bij., l. 943, बाप! अब ले मैं रहलौँ अकसर जिअरवा, O father, up to now I have been but a single life (i.e., I have been alone, see Bij., l. 961). See प्रकसर ek'sar.

[Skr. एकस्मत्, Pr. प्रकसरिओ (adv. प्रकसरिअ in Hēm. ii, 213, synonymous with भगिति, सम्प्रति) or इकसरियं (Nām., vs. 17 = भक्ति सहसा); the Pr. सरिअ becomes in Gd. shortened into सरि, सर, just as Pr. करिअ becomes Gd. करि, कर; see Gd. Gr., § 271, p. 128. Hence B. प्रकसर or अकसर, H. इकसर or अकसर, O. यकसर, M. एकसर. M. has also a str. f. adj. एकसरा (fem. री), adv. एकसरै. Similar formations, common to all Gds., are—with the numeral द्वि two, B. (wk. f.) दोसर, (str. f.) दोसरा second; with the num. त्रि three, B. (wk. f.) तेसर or (str. f.) तेसरा third; with the num. चतुर four, B. चौसरी a land four times ploughed. Similarly प्रकसरी is a land once ploughed; see s. vv. The second and third members of this set are now used as ordinal numbers, replacing the proper forms दूजा, तीजा. The first and fourth members have no such specialised meaning. But the original equivalence of the whole set is strikingly shown in such sentences as the M. तुका न्दये देह दिह्या एकसर, तथासी दुसरै नाहौँ जन्म, Tukā Rām says a body he gave me once, hence I shall not be born twice. M. has also a similar verb चौसरणै, to perform for a fourth time.]

अकसर ak'sar (2), Any., (I) adj. com. gen., many, most, nearly all. Exam., Coll. (Bh.), अकसर अदिमी लोग कहलैन, Many people say it.

(II) adv., ¹often; ²for the most part, usually, generally. Exam., Coll. (Bh.), अदमी लोग अकसर कहलैन, People often say.

[Ar. اكثر aksar, comparative of كثير kaṣīr.]

अकसरवा ak'sar'wā, lg. f. of अकसर ak'sar(1), q.v.

अकःसरुआ ak'saruā = अकःसरुवा ak'sar'wā, q.v.
Exam., Coll. (Bh.), दीहल अपने घर के अकःसरुआ बा,
Dihal is the only man in his house (Āz. Gy.); i.e.
he has no relations.

अकःसवा akas'wā, Tbh., subst. m., lg. f. of अकास, q.v.
Exam., Bij., l. 818, दिहल उड़ि लागे अब अकःसवा,
Hiehchhal (name of horse) now flew up into the
air (see also *ibid.*, ll. 551, 973).

अकःसात ak'sāt, अकसान aksāt, Any., subst. m., instal-
ments of the annual revenue.

(A term only used in the kachah'ries or magisterial
courts of India.)

[Ar. اقساط aqsāt, properly plur. of قسط qist, an
instalment.]

अकःसाम ak'sām, अकसाम aksām, Any., adv., of various
kinds, of every sort.

(A term only used in the kachah'ries or magisterial
courts of India.)

[Ar. اقسام aqsām, properly plur. of قسم qism,
subst. fem., kind, sort.]

अकःसीर ak'sīr, अकसीर aksīr, Any., subst. f., 'powder,
dust, filings; especially ²powder or mixture pretended
to be capable of converting other metals to gold or
silver, the philosopher's stone, elixir; hence ³the
science concerning such powders, alchemy, chemistry;
hence also colloquially used in the sense of an ⁴effica-
cious or beneficial remedy. Exam., ²Coll. (Bh.),
ज हकीम ओकरा हाथ में अकःसीर लागि गेल, That doctor
became like a philosopher's stone in his hand (said
of a Baniyā in Patna who prospered through the
favour shown him by a certain native doctor). ⁴Coll.
(Bh.), ई दवाई बड़ अकःसीर होई, This medicine will
do you a great deal of good.

[Ar. اكسير iksīr or اكثير iksīr, also pronounced aksīr
or aksīr. Connected with كسر kasar breaking, a fraction.]

अकःसात akasmāt, (poet. आकःसमात ākas'māt), Ts., adv.,
lit., 'without a wherefore, (i.e., without the operation
of any known cause), perchance; hence ²suddenly,
abruptly, unexpectedly, unawares, instantaneously,
immediately. Exam., ¹Sat., v, 62, जौं पै आकःसमात ते
उपजै बुद्धि बिसाल, ना तौ अति-बल-हीन कै गुर सेवन कहु काल,
Although perchance an eminent intellect may be born,
still the very guileless spend some time in serving
their spiritual preceptor. ²Dēv., sc. 3, जेहि गाँव में ई
लोगन के डेरा डडा पड़चल, उहाँ के लोगन के पराने (=
ग्राम + हि) सुख जाला; जान पड़ैला, मानो जम-राज के
सेना अकःसात मानुख-रूप धर के आइल होई, Into whatever
village the tents and measuring rods of these people

come, the souls of the people of that place dry up;
it seems as if the army of Jam'rāj in human form
had suddenly arrived. For another example, see under
अकरःमल akar'mal.

[This word is rarely used. A more usual one is
अकामिक, q.v., or अचानक, q.v.]

[Skr. अकस्मात्; अकस्मात् in all Gds.]

अकःहत्तरि ak'hattari, (Mth.) = एकःहत्तरि ek'hattari,
q.v.

अकःहःरा akah'rā = एकःहःरा ekah'rā, q.v.

अका akā, (fem. अकी akī), str. f. of अक ak (1), q.v.

अकाण akāē = अकाय akāy, q.v.

अकाज akāj, (poet. अकाजा akājā or अकाजू akājū), Tbh.,
subst. m., lit. what is not to be done; hence ¹wrong,
sin, crime; ²harm, injury, loss (done to others or
suffered by one's self); ³evil. Exam., ¹Rām., A., ch.
203, 1, सुनि-समाज अब तीरथ-राजू साँचे ड सपथ अघाद अकाजू,
In an assembly of saints and in such a holy place,
an oath, even in (speaking the) truth, is a sin and
a crime. ²Rām., A., ch. 290, 9, पर अकाज प्रिय आपन
काजू, Another's loss is dear (to him and) his own
gain; *ibid.*, ch. 285, 1, भरत हाथ सब काज अकाजू, In
Bharat's hand is all gain and loss; *ibid.*, ch. 72, 7,
इन सनेह-बस करब अकाजू, Under the influence of her
very love she will do me harm; *ibid.*, ch. 23, 8, होइ
अकाज, आहु निस बीते, It will be our loss (if) this night
pass away (unutilised); *ibid.*, Bā., ch. 56, 8, जो न
कहीँ, बड़ होइ अकाजा, If I do not tell it, it will be a
great loss (to me); *ibid.*, ch. 170, 1, कहे कथा, तब परम
अकाजा, If you tell your story, then (you will do
yourself) exceeding harm; Bin. 76, तुलसी अकाज
काज राम ही के रोके खीके; प्रीति की प्रतीति मन मुदित
रहत हीँ, Tul'sī Dās (says), (the test of) loss and gain
is solely the pleasure and displeasure of Rām;
through the experience of His love I remain happy
in my heart; K. Rām., Ut. 49, क्रिपा जेहि की कहु
काज नहीँ, न अकाज कहु जेहि के सुख मोरे, करै तिन
की परवाहि को, From whose favour no gain results,
nor any loss from whose displeasure (lit. turning
away of the face), for him who has any respect?
³Ag. iii, 4, अनरथ, असुगुन, अघ, असुभ, अनभल, अखिल
अकाज, Disappointments, inauspicious omens, mishaps,
misfortunes, bad luck, (and in short) every evil;
Dōh. 67. तुलसी हरि अपमान ते होइ अकाज समाज,
Tul'sī Dās (says), from disrespect to Hari comes
every evil.

(The forms in आ ā, ज ū, are merely due to the
exigencies of metre and rhyme.)

[Skr. अकार्यं, Pā. अकयं (Kch. 318), Pr. अकज्जं ; all Gds. अकाज.]

✓ अकाज akāj, (pr. pts. अकजैत akajāt, Bh. अकाजत akājat, अकाजित akājīṭ; अकाजल akājal; अकाजब akājab; अकाजै akājai), Tbh., (I) v. tr., to render useless, inflict injury upon, spoil. Exam., Coll. (Bh.), तोहर ई काज हम अकाजवै, I will spoil this business of yours.

(II) v. intr., lit. to be wasted; hence to die. Exam., Rām., A., ch. 238, 6, मानऊँ राज अकाजउ आजू, As if the king had died that very day.

[Der. root made from अकाज, q.v.]

अकाजा akājā, poet. = अकाज akāj, q.v.

अकाजि akāji, (f. अकाजिनि akājini), Mth. and poet. = अकाजी akājī, q.v.

अकाजी akājī, Tbh., adj. com. gen., (subst. f. अकाजिनी akājīnī), bad, injurious. Exam., Coll. (Bh.), ज बड़ अकाजी अदिमी हँवे, He is a very bad man.

[Der. from अकाज by the Gd. suff. ई; see Gd. Gr., § 252. Though not noted, it probably occurs in all Gds.]

अकाजू akājū, poet. = अकाज akāj, q.v.

अकाय akāth, Tbh., adv., unsuccessfully, vainly, profitlessly, uselessly. Exam., Bin. 84, भयो है सुगम तो को अमर अगम तनु ससुक्ति, घौँ कत खोवत अकाय, Knowing that there has been vouchsafed to you a body unattainable to the gods (lit. immortals), why (कत) then (घौँ) do you lose it profitlessly?

[Skr. अकृतार्थ, Pr. अकचत्थ (Sapt., vs. 516), B. contr. अकाय; apparently wanting in the other Gds.]

✓ अकान akān, (pr. pts. अकनैत akanāt, Bh. अकानत akānat, अकानित akānit; अकानल akānal; अकानब akānab; अकानै akānai) = Bw. ✓ अकन akan or ✓ अँकन ākan, q.v.

✓ अँकाव ākāb, (pr. pts. अँकवैत ākabāt, Bh. and Mg. also अँकावत ākābat, अँकावित ākābit, अँकाइत ākāit; अँकाओल ākāol; अँकाएब ākāeb; अँकावै ākābai, अँकाए ākāe), Tbh., caus. v., (Bh.) to cause to be valued or prized. Exam., Coll. (Bh.), तूँ प्रकरा के कैसे अँकावतारैँ, How do you get this valued?

[Skr. ✓ अङ्क, caus. अङ्कयति, Pr. अँकावेइ; hence Gd. अँकावै; see Gd. Gr. § 349.]

अँकाव ākāb = अँकाव ākāw, q.v.

अकाबीर akābīr, Any., subst. m., people of rank, nobles, grandees, the upper ten.

[Ar. اکابر akābīr, plur. of اکبر akbar great.]

अकाम akām (1), (poet. अकामा akāmā), Ts., (I) adj. com. gen., (subst. f. अकामा akāmā), without desire, without lust; used technically as one of the epithets of the Supreme Being. Comp. (Rām., Ar., chh. 9, 8) अकाम-प्रिय, The friend of the unsensual, (i.e., Rām). Exam., Rām., Bā., do. 77, 1, जोगी जटिल अकाम-मन नगन अमङ्गल-भेख, A mendicant recluse with matted hair, his soul free from lust, naked, with hideous accoutrements; ibid., ch. 86, 2, जदपि अकाम, तदपि भगवाना भक्त-विरह-दुख दुखित सुजाना, Though himself passionless, yet God sympathises (lit. is pained) with a pious man's pain of bereavement, knowing it well; K. Rām., Ut. 144, सिब अकाम, अभिराम-धाम, नित राम नाम रुचि, Sib (is) devoid of desire, the abode of (moral) beauty, always rejoicing in Rām's name.

(II) subst. m., continence. Exam., Rām., Ut., ch. 114, 13, परम धरममय पय दुहि, भाई, अबटे अनल अकाम बनाई, After drawing off the milk of sound religion, O brother, it is set to boil on (lit. having made) the fire of continence.

[Ved. अकामः (Ath. 10, 8, 44), Skr. अकामः, Pā. अकामो, Pr. अकामो (cf. Bhag., p. 200); all Gds. अकाम.]

अकाम akām (2), Ts., adj. com. gen., not done with any intention of a reward. Exam., Coll. (Bh.), ई काज अकाम बा, This act is done without wish for any reward.

(The word is probably a tats. from Skr. अकाम्यः, M. अकाम्य, though theoretically it might be derived as a tadbh. through Pr. *अकामो.)

अकामा akāmā, poet. = अकाम akām (1), q.v.

अकामिक akāmik, Ts., (I) adj. com. gen., without cause or reason.

(II) adv., causelessly.

[Apparently a corruption of Sk. आकस्मिक.]

अकामी akāmī, Tbh., adj. com. gen., bad, wrong, useless, profitless. Exam., Coll. (Bh.), अकामी धन्धा से किछु फल नाहिँ होई, From profitless employment there will be no fruit.

[Skr. अ + कर्मिकः, Pr. अकमिओ, B., H., and M. अकामी; wanting apparently in the other Gds. The subst. अकाम uselessness does not exist.]

अकाय akāy, अकाए akāē, Tbh., adj. com. gen., huge, vast, dense. Exam., Hb., Transl., p. 9, अकायवन, a vast

forest, a dense forest; *Hb.* iii, 10, जतग्र रहग्र दुइ त्रिअ अकाग्र, (*It went on to*) where two huge trees were standing.

[*Skr.* अतिकायः *lit.* having an excessive body, *Pr.* अइकाओ (*Rāv.* xii, 59); the initial अइ contracts to ऐ or ए and afterwards shortens into अ (*see Gd. Gr.* § 26); hence *Gd.* अकाय (*with euph.* य, for अकाय). All the steps of this phon. process are still exhibited in the *Ap. Pr.* अइसो such (*Hēm.* iv, 403), *H.* ऐस or अस. Wanting in the other *Gds.*]

अकार akār (1), *Ts.*, *subst. m.*, ¹the letter अ a; ²a symbolic name of the Sun and of Brahmā. *Exam.*, *Sat.*, ii, 36, 37, अनल रकार अकार रवि जानु मकार मयङ्ग । हरि रकार अकार विधि म महेस निसङ्ग ॥ बन अग्रानहि दहन कर अनल प्रचण्ड रकार । रवि अकार हर मोह-तम तुलसी कहहि बिचार ॥ The letter r you should understand (*to represent*) fire; the letter a, the sun; and the letter m, the moon. Without doubt, the letter r is Hari (*or Bishnu*), the letter a is Bidhi (*i.e. Brahmā*), and m is Mahēs (*or Sib*); the letter r is the fierce fire which burns the forest of (*man's*) ignorance; the letter a is the sun, which disperses the darkness of (*man's*) infatuation, so Tul'sī Dās says advisedly.

[*Skr.* अकारः; all *Gds.* अकार.]

अकार akār (2), (*poet.* अकारा akārā), *Ts.*, *subst. m.*, ¹form, shape, figure; ²likeness, portrait (*sculptured or painted, etc.*); hence derivatively ³appearance, sign, token. *Exam.*, *Padm.*, ch. 322, 5, भौह धनुक जो बिपा अकारा, बेनी बासुक बिपा पतारा, (*At the sight of*) her eyebrows the bow (*of the Zodiac*) felt ashamed of (*lit. concealed*) its (*curved*) form, and (*at the sight of*) her braided hair Bāsuki felt ashamed in the nether world; *Prabh.*, p. 19, l. 2, सिन्दुर रेह चिकुर मह रे, अरुह अकारे, A line of vermilion is in her hair, and her figure is matchless. ²*Sat.*, ii, 42, रामानुज सङ्गन बिमल स्याम राम अनुहार, भरता भरत सो जगत को तुलसी लसत अकार, Bharat, Rām's younger brother, virtuous, pure, and dark-hued like Rām, he—so Tul'sī Dās says—was the pleasing likeness of the supporter of the world; *Coll. (Bh.)*, मौयाँ-जी साहब के अकार कबहू उतार-लन, The Miyā-jī has taken the gentleman's portrait exactly. ³*Coll. (Bh.)*, जाग्र के इनकरा अकार नैखे, He has not the appearance of going, *i.e.*, it does not look as if he would go; *Coll. (Bh.)*, त्रिणि के किछु अकार नैखे, There is no sign of rain.

[*Skr.* आकारः, *Pā.* आकारो, *Pr.* आकारो or* अकारो, hence *B.* अकार, and so probably in all *Gds.* The form आकार ākār, usually given in the dictionaries as the 'proper' one, does not exist, and arose in the manner explained under the art. अकास (*q.v.*). The fact that the true *Gd.* form is अकार akar is clearly proved by

the existence of the word निरङ्कार nirāṅkār, formless (*for Skr.* निराकार nirākār) with the initial vowel a shortened, and the compensatory conjunct ङ्क yk (*for क kk*). The *tadbh. Pr.* form आचारो (*Nām.*, vs. 249, *Ap.* § 1) has not survived in the *Gds.*]

अकार akār (3) = अकाल akāl, *q.v.*

अँकार ākār, *Tbh.*, *subst. m.*, (*Bh.*) assent (*Āz. Gy.*). *Exam.*, *Coll. (Bh.)*, इनकरा अँकार नैखे, He objects.

[*S.* अँकार; perhaps also in other *Gds.* It may be a contraction of *Skr.* अङ्गीकार (through अङ्गिकार, अङ्गकार, अङ्कार, अङ्कार, अँकार; the change of ङ्क to ङ is not uncommon); or it may be derived from the phrase हाँ करब, to say yes, assent, with loss of the initial aspirate. *Sindhī* has both हाँ and अँइ for yes.]

अकारथ akārath, *Tbh.*, *adj. com. gen., lit.*, not worth doing; hence useless, fruitless, aimless. *Phr.*, अकारथ जाग्रब, अकारथ होग्रब, to be lost, wasted, destroyed; अकारथ करब, to render useless, squander. *Exam.*, *Prov.*, चोरक माल सब केओ खाए, चोरक जान अकारथ जाए, A thief's wealth every one enjoys, (*but*) a thief's life is wasted; *Gōp., Introd.*, जनम अकारथ जाय, कही तुम मानो मेरी, Your life will be wasted: O listen to my advice!

[*Skr.* अ + कार्थाथिः, *Pā.* अकारियथो; hence *Gd.*, with transposition of य y, 'अकारथ; or with loss of य y, ²अकारथ; or with transfer of aspiration, ³अखारत; or with loss of aspiration, ⁴अकारत. All these forms actually occur: *S.* (*str. f.*) अकारग्यो or अकारग्यो, *M.* (*wk. f.*) अखारथ (*Hd. Dy. wrongly अक्खारथ*), *B.* and *P.* अकारथ, *H.* अकारथ or अकारत, *Br.* अखारत (*Hd. Dy.*), *G.* अकारत. Regarding the transposition of letters and the transfer or loss of aspiration, see *Gd. Gr.*, §§ 130 ff, 145, and *H. R.*, p. 40.]

अकारन akāran, (*old obl.* अकारनहिँ akāranahī), *Tbh.*, (I) *subst. m.*, ¹absence of cause or reason; ²freedom from necessity or constraint or bias, disinterestedness. *Exam.*, ²*Bin.* 230, अकारन को हित और को है, Who else (*beside Rām*) is a disinterested friend (*lit. friend of disinterestedness; comm. बेप्रयोजन हितकारी*)? *ib.* 243, नाहिँ न नाथ अकारन को हित तुम्ह समान पुरान सुति गायौ, Both the Purāns and Bēds proclaim that there is no lord and disinterested friend like unto Thee (*i.e. Rām; ib., opp. स्वारथ-हित* egotistic friend); *K. Rām., Ut.* 9, प्रहलाद-बिखाद निवारन, बारन-तारन, मौत अकारन को, (*Rām*) the reliever of Prah'lād's sorrow, the salvation-giver of the elephant, a disinterested friend.

(II) *adj. com. gen.*, ¹causeless, groundless; ²free, voluntary, disinterested. *Exam.*, ¹*Rām., Ut.*, ch. 40,

6, वधर अकारन सब काहू सों, (*Entertaining*) groundless enmity towards every one. ²*Bin.* 206, का को सहज सुभाव सेबक बस, काहि प्रनत पर प्रीति अकारन, Who else (*beside Rām*) shows (*such*) genial disposition towards his servants or (*such*) disinterested love towards his devotees?

(III) *adv.*, ¹without cause or reason, groundlessly, causelessly; ²without necessity or constraint, gratuitously, freely, disinterestedly. *Exam.*, *Rām.*, *Bā.*, *ch.* 275, 2, जिमि चह कुसल अकारन कोही, Just as if one who is passionate without cause desires peace of mind; *ibid.*, *Ut.*, *ch.* 99, 3, अभिमान विरोध अकारनहीं, Self-conceit and wrangling without cause.

[*Skr.* अकारणः, *Pr.* अकारणो; hence all *Gds.* अकारण or अकारन. In the *instr.* case it is used adverbially; *Skr.* अकारणेन, *Pā.* अकारणेन, *Ap.* *Pr.* अकारणहिं (see *Hēm.*, iv, 347, 342, *Gd. Gr.* § 376); hence old *Bw.* अकारनहिं (the final ही is lengthened in the example quoted above for the sake of metre and rhyme; see *Hēm.*, iv, 330), or, with loss of inflexion, अकारन, in which latter form it may occur in all *Gds.*]

अकाल *akāl*, अकार *akār* (3), *Ts.*, (I) *subst. m.*, ¹unseasonableness; ²a famine, scarcity. *Comp.*, अकाल-फल, fruit produced out of season; अकाल-बीर a kind of rice, sown broadcast (*Mth.*); अकाल-ब्रिष्टि, untimely rain; अकाल-मौत or अकाल-धित *f.*, premature death, sudden or unnatural death. *Exam.*, *Rām.*, *Ar.*, *ch.* 20, 8, भय-दायक खल कै प्रिय बानी, जिमि अकाल के कुसुम, The friendly speech of the wicked is portentous, like flowers that blossom out of season. ²*Fam.*, *vs.* 1, साल प्रकासिक बरनन सुनो, चौदिस परल अकाल, Hear the tale of '81 (*i.e.* *Faṣlī* year 1281 = 1873-74 A.D.), on all sides fell a famine. See काल *kāl*.

(II) *adj. com. gen.*, unseasonable, untimely. *Exam.*, *Ag.* vi, 30, बालक मीच अकाल (*fem.*) भइ राम राज केहि पाप, Whose is the guilt, O King Rām, of the untimely death of the child?

[*Skr.* अकालः, *Pā.* अकालो, *Pr.* अकालो (अकाल-मेह untimely cloud, *Nāy.* § 59), *G.* and *O.* अकार, *M.* अकाल or अकार, *H.* and *B.* अकाल, *P.* अकाल or कार, *S.* काल; in the two last forms the loss of the initial अ is probably due to a confusion with काल death, destiny. *S.* has also डकार and डकर (*Skr.* दुष्कालः). The *tadbh.* *Pr.* form अचालो (*Spt.*, *vs.* 55) has not survived in the *Gds.*]

अकाल-बीर *akāl'bir* (*Grs.* § 965), see under अकाल *akāl*.

अकाला *akālā*, *Any.*, *subst. m.*, cancelling or revocation of a sale (*Wil.*).

[*Ar.* اقاله *aqālah*.]

अकाली *akālī* (1), (*lg. f.* अकालिया *akaliyā*), *Tbh.*, *adj. com. gen.*, relating to a famine. Sometimes used as a personal name, to indicate the time of birth, in the sense of famine-born, born in a famine year (*Prop.*, p. 31), like अकालुआ *akaluā*, *q.v.* *Exam.*, कविन अकाली, The famine song, the name of *Fatūrī Lāl's* poem in *Mth. Ch.*

[*Skr.* अकालिकः, *Pr.* अकालिओ, *Gd.* अकाली. See *Gd. Gr.*, §§ 252-55.]

अकाली *akālī* (2), (*fem.* अकालिनी *akālīnī*), *Tbh.*, *subst.*, a believer in the Akāl or the Immortal (God), the name of a kind of devotees in the Panjāb.

[A *Gd.* derivation from अकाल *akāl*, either by the *Prs.* suff. ई or by the *Gd.* suff. ई, corresponding to the *Skr.* suff. इक. See *Gd. Gr.*, § 252.]

अँकाव *ākāw*, अँकाब *ākāb*, *Tbh.*, *subst. m.*, (*Bh.*) valuation, appraisement. *Exam.*, *Coll. (Bh.)*, हाथी काँ दाम के अँकाव पैसन नाहिं होत, The valuation of an elephant is not a matter of pice (*lit.* is not done by pice; पैसन is the *W. Bh. instr.* of पैसा).

[First verb. noun, der. from the caus. √अँकाव (*q.v.*), by means of the prim. der. suff. अ a (2), (*q.v.*).]

अकास *akās*, अकाश *akāsh*, (*poet.* अकासा *akāsā*, *lg. f.* अकसवा *akas'wā*, *old. dir.* अकास *akāsū* or *poet.* अकास *akāsū*, *old. obl.* अकासहिं *akāsahī* or *poet.* अकासही *akāsahī*, *mod. loc.* अकासे *akāsē* or अकासे *akāsē*), *Ts.*, *subst. m.*, ¹sky, heaven, visible firmament; ²air, atmosphere; ³ether or the fifth element of Hindū physics (supposed to be one of the five component parts of the human body and the vehicle of sound; in this sense समीर is used as a synonym in *Rām.*, *Ki.*, *ch.* 11, 4); ⁴(*poet.*) a symbolical name for the cypher; ⁵(*poet.*) a symbolical name for the nose (owing to the fact that its synonym नाक has both meanings, sky and nose; cf. *Rām.*, *Bā.*, *ch.* 273, 13). *Comp.*, अकास-कुसुम *m.*, flowers in the sky (used as a synonym for an impossibility); अकासग *bird* (*lit.*, going in the air); अकास-गङ्गा *f.*, the milky way (*lit.*, the Ganges of heaven); अकास-जान or अकास-बहन *m.*, a vehicle that proceeds through the air, balloon; अकास-दीपक or अकास-दीया or अकास-दीवा *m.*, any elevated lantern, a beacon (*esp.* applied to a kind of lamp which the Hindūs hang aloft on a bamboo in the month of Kārtik (October–November) in honour of Lachhmī or Krish'n); अकास-नगर *m.*, a visionary town in the sky, fata morgana; अकास-नीम *m.*, a certain plant (a kind of *epidendron*) which grows on the nīm-tree (*Bignonia suberosa*); अकास-पवन *m.*, *v.* अकास-बेल; अकास-पुडप *m.*, *v.* अकास-कुसुम; अकास-फल *m.*, darling child (*lit.* fruit of heaven);

अकास-बनै or अकास-बरन, sky-coloured, caerulean, azure; अकास-बानी *f.*, heavenly voice, a divine voice from heaven; अकास-बेल *f.*, *lit.* an air-plant, the name of various parasitic plants (*Cuscuta reflexa*, *Cassyta filiformis*, *Pistia stratiotes*, see *Ell.*, vol. II, p. 213); अकास-ब्रिन्ति or अकास-बित्तै *f.*, casual subsistence, living from hand to mouth (*lit.* living on air); अकास-ब्रिन्ती, *adj.* (*f.* अकास-ब्रिन्तिनी), a casual, cadger, one who lives from hand to mouth; अकास-मण्डल or अकास-मँडर *m.*, the atmosphere, the celestial sphere, firmament; अकास-सुखी *m.*, a certain kind of devotee of the Shāib sect (so called from turning up the face towards the sky in the direction of the sun, till they become unable to hold it in its proper position); अकास-मूली *m.*, *v.* अकास-बेल. Exam., *Rām.*, Su., do. 25, 2, अट्टहास करि गरजा कपि बड़ि लाग अकास, The monkey shouted with roars of laughter and swelled (so big) that he touched the sky; *Hb.*, i, 36, अलगहि उड़ि तोहि लागब अकास, Thou shalt fly away from him to the skies; *Padm.*, do. 255, 2, नखत चहुँ दिसि रोअहिँ, अँधेर धरत अकास, The stars all around weep, and darkness covers the sky; *Kan.* 19, पड़ै कमान बान सैं मही अकास अन्नरा, Through the arrows (shot) from the bows a separation was made between heaven and earth (*i.e.*, the arrows discharged from the bows were so exceedingly numerous that they hid the sky from the sight of men); *Padm.*, ch., 562, 1, परी रैन ससि उआ अकासा, At nightfall the moon rose in the sky; *ib.*, ch., 601, 5, जब लग सूर को द्रिशि अकास, तब लग ससि नहिँ करै प्रकास, So long as the sun looks upon (*i.e.* governs) the sky, the moon does not shed any light; *ib.*, ch. 562, 3, नखत अकासहिँ चढ़े दिपाई, The stars rise in the sky to give light; *ib.*, ch. 135, 6, बायँ अकासँ धवरे आये, लौबा दश आय देखरये, On the left, in the sky, white quails came, and a fox showed himself in front (both are good omens at the commencement of a journey); *Rām.*, Bā., ch. 177, 5, भइ अकास-बानी तेहि काला, A voice came from heaven at that very time. *Rām.*, Ln., ch. 63, 6, गरजि अकास चलेउ, With a shout he ascended into the air; *ibid.*, ch. 70, 5, गहि गिरि तर अकास कपि धावहिँ, (Snatching up) rocks and trees the monkeys sprang into the air; *Bid.* 1, 5, बाँधि धरिअ उड़ि लागत अकासे, Hold them fast, (*else*) they will fly up into the air; *Bih.*, v, 6, दुख सुख राम साथे गँवैतौ, दीपक बरितौ अकासहीँ, I would endure pain and pleasure with Rām, and would have lit a beacon in the air (*alluding to the अकास-दीपक*, *q.v.*); *Alh.*, l. 380, घोड़ा खोल देल बघ रुदल के, घोड़ा उड़ के लागल अकास, She unloosened the horse of the tiger-like Rūdal, and the horse flew up into the air. *Bw.* do., anon., सम्बत विक्रम-भूप के जुग अकास नब चन्द, कासी-तारक ईस दिग तजी देह त्रिप चन्द, In the year

1902 of King Vikramāditya's era King Chand, the saviour of Kāshī, left his body to go to God, (*here* जुग = 2, अकास = 0, नब = 9, चन्द = 1). *B. Rām.* 28, वेद नाम कहि, अँगुरिन खण्डि अकास, पठयो रूपनखाहि लखन के पास, Mentioning the name of the 'ear,' and with his fingers (*making the sign of*) cutting off his nose, he (*Rām*) sent Sūp'nakhā to Lakhan (वेद being a synonym of श्रुति signifies the ear; the sentence means that Rām, in sending Sūp'nakhā to Lakhan, warned her that her ears and nose would be cut off).

(Both forms अकास akās and अकाश akāsh are met with, varying with the circumstances and the speaker. On the whole, throughout Bihār अकास is the common, everyday pronunciation, while अकाश is considered affected and stylish. The forms आकास ākās or आकाश ākāsh, generally given in the dictionaries as the so-called 'correct' or 'proper' ones, have never been met with by us in B. literature except in one place, though the word itself is of very frequent occurrence. That single exception is in *Rām.*, Bā., ch. 206, 2, सुमन-त्रिशि आकास तेँ होई ब्रह्मानन्द मगन सब कोई. Here all copies that we have consulted agree in reading आकास, except one which reads अंबर. But the metre shows that here too the correct reading is probably अकास. The fact is that the form आकाश (or आकास), so much affected now-a-days, is a falsely restituted unphonetic spelling. The word certainly is never pronounced ākās or ākāsh, but always akās or akāsh. There are two other forms अक्कास akkāś and अगास agās (see the respective articles). We have never met with them in B. literature, but they are true Gaudian forms, and may be met with colloquially.)

[*Ved.* आकाशं (*Skr. Dy. P.*), *Skr.* आकाशः, *Pā.* आकासो, *Pr.* आकासो or *अक्कासो, *Mg. Pr.* आकाशे or *अक्काशे (see art. अ a (6)); hence B. अक्कास or अकास or अकाश, *H.* as in B., *P.* अकास, आकास, *M.* आकाश, *G.* आकाश, *O.* अकाश (*O. Vy.*), आकाश, *B.* आकाश, *S.* आकास, *Ksh.* आकाश. The usual *tadbh.* *Pr.* form is आगासो (cf. *Bhag.*, p. 207, *Aup.* § 22, *Nāy.* § 65), which has survived in B., *H.*, *P.*, and *M.* in the form अगास. The other *tadbh.* *Pr.* form आआसो or आयासो (*Sapt.*, vs. 571, *Rāv.* xv, 85), however, has not survived in the *Gds.*]

अकासी akāśī, अकाशी akāshī, *Tbh.*, (I) *adj. com. gen.*, 'appertaining to space, celestial, aerial, atmospheric'; 'suspended in the air. *Phr.*, 'अकासी बरन sky blue (*v.* अकास-बरन); 'अकासी दीवा a raised lantern, a beacon (*v.* अकास-दीवा).

(II) *subst. m.*, 'anything suspended in the air, or over one's head; hence *(Mth.)* the upper beam of a loom to which the levers are attached, and

which is above the head of the weaver (Grs., § 363);
 3 (S.-E. Tirhut) a scarecrow pulled by a string and
 hung on a tree (Grs., § 68); 4 f. (in Chāīs' slang)
 a head-dress (Āz. Gy.). Exam., Coll. (Bh., in
 Kahārs' slang), 'अकासी हपै के (scl. चलै), Go
 stooping (to avoid) something over-head. See also
 अगासी *agāsī*.

अकिञ्चन *akiñchan* (1), Ts., adj. com. gen., (subst. f.
 अकिञ्चना *akiñchanā*), without anything, utterly desti-
 tute, poor, wretched, miserable. (A tech. term of
 Indian asceticism; see Bhag., pp. 175, 187.) Exam.,
 Rām., Bā., ch. 166, 3, परम अकिञ्चन प्रिय हरि केरे,
 The destitute is the most beloved of Hari; ib.,
 Ar., ch. 40, 7, अवल अकिञ्चन सुचि सुखधामा, (Saints
 are) imperturbable, have no worldly goods, and live
 a life of chastity and contentedness.

[Skr. अकिञ्चनः, Pr. अकिञ्चणो (Nām., vs. 35) or
 अकिञ्चनो (cf. Aup. § 27); in all Gds. अकिञ्चन.]

अकिञ्चन *akiñchan* (2), Ts., subst. m., want of any
 possession, poverty. (Tech. term for one of the vows
 of Indian asceticism; see Bhag., pp. 175, 187.) Exam.,
 Coll. (W. Bh.), ओकरा घरे ऐसन अकिञ्चन बा कि मूस
 लोटत बाड़ै, There is such poverty in his house that
 the very mice are dying.

[Skr. आकिञ्चनं, Pr. आकिञ्चणं, H. अकिञ्चन or आकिञ्चन;
 all other Gds. आकिञ्चन.]

अकिल *akil*, अकल *ak'l*, अकल *akkal*, Any., subst. f.,
 sense, common sense, understanding, wisdom. Phr.,
 अकिल खरचब, to exercise one's common sense, to
 act wisely; अकिल योजब, (lit. to have one's senses
 congealed), to be astonished; अकिल दमाप्रब, to have
 one's mind bent, to consider, to think; (Bh.) अकिल के
 पट पट, perfect fool. Exam., Misc. 6, तेरो अकिल सुलानी
 राम-दसिय, Thy senses are astray, O Rāmdāsī; Dēv.,
 sc. 3, जब से प्रह जिलग्वा में बनोवस जारी भइल है, तब
 से हमन पाँच ऐसन जड्याइल बाटौं कि कौनो अकिलै काम
 नाहौं करत, Since the settlement has been begun in
 this district, we have become so entangled that our
 intellect even can do nothing (i.e. we don't know what
 on earth to do); B. Gr., iii (Mg.), Fable 15, जौन बात
 अकिल में नइ अटे, ओकरा माने के नइ चाही, That which
 does not agree (lit. fit into) one's understanding,
 should not be regarded; Mth. Ch., p. 2, प्रह बेकूफ
 के कदाँ तक नीक अकिल हैनैक, When will there be
 good common sense to this fool? Coll. (Bh.), तूँ न
 अकिल के पट पट है, You are a perfect fool!

[Ar. عقل 'aql.]

अकिलमन्द *akil'mand*, Any., adj. com. gen., sensible,
 wise.

[Ar. Prs. عقلمند 'aqlmand; derived from Ar. عقل
 'aql with the Prs. suff. مند mand.]

अकीक *akik*, Any., subst. m., cornelian.
 [Ar. عقيق 'aqiq.]

अकीदा *akīdā*. Any., subst. m., 1 religious belief, profes-
 sion of faith; 2 confidence. Exam., 1 Coll. (Bh.),
 रखलन के अकीदा बोलै, Say the Apostles' Creed;
 2 Coll. (Bh.), हमार प्रह पर अकीदा नैखे, I have no
 confidence in him.

(Used among Musalmāns and native Christians.)

[Ar. عقيدة 'aqīdah.]

अकीरत *akīrat*, अकिरति *akir'ti*, अकीर्ति *akīrti*, Ts.,
 subst. f., disgrace, infamy, ill repute. Exam., Bw.
 do. anon. अपनी कीरत जो चहै पर कीरत को खोय, तास
 अकीरत होत है, जग भल कहइ न कोय, One who wishes
 to gain reputation by destroying the repute of others
 gains only ill repute, and no one in the world calls
 him a good man.

[Skr. अकीर्तिः; H. the same as in B.; other Gds.
 अकीर्ति. The tadbh. Pr. form is अकिर्ति (Aup. § 117),
 which, however, has not survived in the Gds.]

अकीर्ति *akīrti*, the same as अकीरत *akīrat*, q.v.

अंकुआ *ākuā*, (Mg.), Tbh., subst. m., cor. for अंकुआ
ākhūā, q.v.

अंकुड़ा *ākurā*, = अंकुरा *ākurā* in one of its fourth series
 of meanings, q.v. (Grs. § 500.)

अंकुड़ा *ākurhā*, Tbh., subst. m., 1 (N. Bh.) the end of
 the pipe of a blacksmith's bellows which goes into
 the fire (Grs. § 414); 2 (N. Bh. and N. Mth.) = अंकुरा
ākurā, in two of its fourth series of meanings, q.v.
 (Grs. §§ 376, 412.)

[This is merely a corruption of अंकुड़ा, q.v.
 Regarding the aspiration, see Gd. Gr., § 131,
 p. 72.]

अकुण्ड *akunṭh*, (poet. अकुण्डा *akunṭhā*), Ts., adj. com. gen.,
 lit. not blunted or worn out; hence met. keen, sharp,
 intense. Exam., Rām., Ln., ch. 26, 8, सुनु मति-मन्द,
 लोक बैकुण्डा लाभ कि रघुपति-भगति अकुण्डा, Hearken,
 O dull of understanding! is Baikunṭh (merely)
 a world (like other worlds) or intense faith in
 Rām (merely) a gain (like other gains)? ib., Ut.,
 ch. 64, 1, मति अकुण्ड (fem.) हरि-भक्ति अखण्डा, A man
 of keen understanding and indestructible faith
 in Hari.

[Skr. अकुण्डः; as above possibly in all Gds.]

✓ **अकुता** *akutā*, (pr. pts. अकुतात *akutāt*; अकुताइल *akutāil*; अकुताब *akutāb*; अकुताय *akutāy*), Tbh., (Bh. and Mg.), v. intr., to be weary, tired, distressed, worried. Exam., B. Gr., II (Bh.), Fable 9, सुनन्सी जी अकुता के कहने, The scribe being worried said; Gōp., (Mg.), 11, उठि गोपी चन्द अकुताइ, Gōpī Chand having arisen in distress of mind. See ✓ अखुता *akhutā*, ✓ अगुता *agutā*, and ✓ औकन्ता *auk'tā*.

[Der. root from अति + क्लम + अस or + आर्त्त, lit. pulled down or afflicted with great weariness, Skr. * अतिक्लमासयति or अतिक्लमार्त्तयति, Pr. * अदक्मत्तावेद, hence contracted, Gd. * ऐकौताये or shortened अकुताये. Regarding the shortening see Gd. Gr., §§ 25, 26, also art. अ (5). Skr. क्लम becomes Pr. कम or किलम (Hēm. ii, 106). Skr. अस becomes Pā. अत्त (Pā. Gr. K., p. 53); Skr. आर्त्त becomes Pr. अत्त (Aup. § 30, p. 41) or (more usually) अट्ट (Aup. § 30, p. 42, § 56, p. 63; Nāy. § 73, Kalp. § 92). cf. Pr. अत्त or अट्ट = Skr. अय (Hēm. ii, 33). The Pr. p.p.p. अट्टिय (= Skr. आर्त्तित) of the den. ✓ आर्त्त occurs in Aup. § 56, p. 63. The W. Bh. form of the root is अखुता, Mth.. अगुता, S. Mth. औकन्ता, H. उकता or उकताव, P. उकताव.]

अकुरा *akurā*, Tbh., subst. m., a hooked instrument used by the glassmakers for turning the glass in, or for taking it out of, the crucible (Grs. § 564). See अँकुरा *ākurā*. [This is merely a bye-form of अँकुरा, q.v.]

अँकुरा *ākurā*, Tbh., subst. m., 'sprout, shoot, plantlet; hence particularly the name of certain sprouting plants, such as the large millet (*holcus sorghum*, Grs. § 986), the pea (*pisum sativum*, Grs. § 1001); in the various other meanings of अँकुर *ākur*, q.v.; the name of various implements which have the form of a hook or are furnished with a hook; thus (S. Mth.) the iron bands or hooks in a pony-carriage, by which the strengthening spokes (तुलाबा) outside the wheel are fastened to the cross-pieces (आक and टेकानी) which run from side to side at the back (Grs. § 222; also अँकुरी, q.v.); the hook by which the pitcher is fastened to a toddy-seller's waist as he climbs the palm-tree (Grs. § 376; also (N.Bh.) अँकुड़ा, (Bh.) अँकुसी, and (S. Mth.-Bg.) अँकोरा, q.v.); (N. Bh.) the hooked iron poker by which a blacksmith stirs his fire (Grs. § 412; also अँकुरी or अँकुड़ा, q.v., or (S. Mth.-Bg.) अँकोरा or अँकण्डा, q.v.); (N. Bh., S. Mth.) the hooked pivot on which a blacksmith's bellows work (Grs. § 414); the iron hook with a ring which goes round the toe of a fancy-silk or fringe-maker (Grs. § 500; also अँकुड़ा, q.v., or अँकुसा or अँकुसी, q.v.); (N. Bh.) the iron hook for taking out the glass from the crucible of a glassmaker (Grs. § 564; also अकुरा or अँकुरी, q.v., or (S. Mth.) अकुरी or उकुरी, q.v.)

[Properly the str. f. of अँकुर, (q.v.) = Skr. अकुर. The latter word properly means a sprout or shoot, but is clearly a derivative of अङ्क a hook. The above given meanings, however, are probably due to a confusion of the three closely allied words अँकण्डा (see f. अँकण्डी (1) or अँकुरी), अँकुरा, and अँकुसा, which are all derivatives of अङ्क hook. See the remarks on derivation under art. अँकण्डी (1) and अँकुरा (1).]

✓ **अँकुरा** *ākurā*, (pr. pts. अँकुराइत *ākurāit*, अँकुरात *ākurāt*; अँकुराएल *ākurāēl*; अँकुराएब *ākurāēb* or अँकुराव *ākurāv*; अँकुराए *ākurāē*), Tbh., v. intr., to throw out a shoot, to sprout (used esp. of sugar-cane, Grs. § 1009). See ✓ अँखुआ *ākhuā*.

[A der. root derived from अँकुर or अँकुरा, q.v. See Gd. Gr. § 352.]

अकुरी *akurī*, Tbh., subst. f., 'the name of various implements which have the form of a hook or are furnished with a hook; thus a wooden goad for young elephants (Grs. § 102); (S. Mth.) the iron hook of a glassmaker (Grs. § 564; also अँकुरा or उकुरी *uk'rī*, q.v.); gram given to each of the female members of a household on the seventh day after a death in the house (Grs. § 1424).

[This word is merely a bye-form of अँकुरी, q.v.]

अँकुरी *ākurī*, Tbh., subst. f., 'a sprout; hence unripe crop cut for food, or the cutting of such crop (Grs. § 877); also a hook, tenter, catch; hence the name of various implements which have the form of a hook or are furnished with a hook; thus the barb of an arrow; a fish-hook; a forked stick for pulling down fruit from trees (Cr., also (Mg.) अँकुसी, q.v.), also in some of the fourth series of meanings of अँकुरा *ākurā*, q.v. (Grs. §§ 222, 412, 564); hence also a kind of grass or vetch (Wat.), = अँकुरा *āk'rā* (1), q.v. Exam., Coll. (Bh.), एकर तः अँकुरी नूर देलै, जामी कैसे, You have broken its sprout, how will it grow? Coll. (Bh.), उनका मन के अँकुरी टूट गेल, The hook of his mind has broken (i.e., he has failed to succeed). See अँकण्डी *āk'rī* (1) and अँकुरी *āk'rī* (1).

[This word is merely the fem. of अँकुरा, q.v. The fem. form in such cases often indicates a diminutive sense, or a vulgar use.]

अकुल *akul*, Ts., (I) adj. com. gen., (subst. f. अकुला *akulā*), lit. of no family; hence not born of parents, beginningless, eternal (a synonym of अनादि *anādī*, q.v.); of bad family, of low pedigree (the same as अकुली *akulī* and अकुलीन *akulīn*, q.v.); outside of the Hindū social system, out of caste,

etc. (a synonym of *Skr.* वर्णाश्रमवाच्यः). Exam., ^{1,2} B. *Rām.*, vs. 35, कुजन-पाल, गुन-वरजित, अकुल, अनाथ, कहँ, क्रिपा-निधि, राउर कस गुन-गाथ (Thou who art) the protector of (even) the wicked, devoid of all qualities (= निर्गुन), without a beginning (or of no good family) and without a superior, O thou treasury of grace (i.e. *Rām*), how shall I say the praises of thy excellencies! (There is a play here on the word अकुल; the meaning is that one always praises those who protect good people, who are of good family, etc., but how can I praise him who is a protector of bad people, who is of no good family, etc.). ³ *Rām.*, *Bā.*, ch. 89, 6, अकुल, अगेह, दिगम्बर, बाली, Casteless, houseless, naked, and necklaced with serpents (epithets of *Sib*).

(II) *subst. f.*, a prostitute, (*lit.* not belonging to a family). Exam., *Chan.*, अकुला नारि सकल धन खाय, दिन तजि अकुल कड कत जाय, The woman (who is) a prostitute eats up all wealth: where can (one who wants to be) an unlucky fellow go but to her?

[*Skr.* अकुलः; as above in all *Gds.*]

अकुलता *akulatā*, (*unphon.* आकुलता *ākulatā*), *subst. f.*, *Ts.*, *subst. m.*, agitation, distress of mind.

[*Skr.* आकुलता; as above in all other *Gds.*]

अकुला *akulā*, उकला *uk'lā*, (*pr. pts.* अकुलान *akulāt*; अकुलाप्रल *akulāēl*, *Rām.* अकुलान *akulān*; अकुलाप्रब *akulāēb*; अकुलाप्र *akulāē*), *Tbh.*, *v. intr.*, 'to be agitated (mentally), confounded, perplexed, distressed, alarmed, hurried, anxious, worn out, wearied; ² to be agitated (physically), confused, put out of order, tossed, disturbed, worn out, fatigued. Exam., *Hb.*, iv, 40, हलधर काँ मति अति अकुलाप्रल, Hal'dhar's soul became agitated with anguish; *Gīt.*, *Bā.*, 61, 1, जानि बड़े भाग, अचुराग अकुलाने है (Janak) learning his good fortune, became agitated with affection; *Rām.*, *A.*, ch. 57, 1, अति सुकुमारि देखि अकुलानी, Seeing her (i.e. *Sitā*) to be very tender, she (*Sitā's* mother) was distressed; *ib.*, *do.* 56, 1, समाचार तेहि समय सुनि सीय उठि अकुलाइ, At that moment *Sitā*, hearing the news, rose in agitation; *ib.*, *Ar.*, ch. 7, 19, सुनि अकुलाइ उठा पुनि, The saint thereupon rose in alarm; *ib.*, *Bā.*, ch. 260, 6, परिकर बाँधि उठे अकुलाइ, Girding up their loins they arose in haste; *ib.*, *A.*, ch. 117, 7, सुनि सरूप पूछि अकुलाइ, When they heard of their beauty, they asked anxiously; *ib.*, *Su.*, ch. 13, 2, हरख बिखाद ह्रिदय अकुलानी, She was confused in her heart by joy and sorrow; *K. Rām.*, *Su.* 16, धूम अकुलाने, पहिचाने कौन काहि रे, Confounded by smoke, who indeed can recognise whom? *ib.*, *Su.* 10, पानी, पानी, पानी, सब रानी अकुलानी कहै, The queens all cry in dismay, 'water, water, water'! *ib.*, *Su.* 8, भागै बीर धीर, अकुलाइ उच्यौ

रावनो, The great heroes run away, and in dismay *Rāvan* arose; *ib.*, *Su.* 15, नाम लै चिलात बिललाम अकुलान अति, Calling (*Rāvan*) by name, they are screaming, lamenting, and greatly distressed; *Coll.* (*W. Bh.*), काम करत करत जिउ अकुलाय गेल, He got weary as he went on doing the work. ² *Rām.*, *A.*, ch. 266, 6, मन ऊँ उठेउ अमुधि अकुलाइ, As though the ocean had risen and become tossed; *ib.*, *Ar.*, ch. 18, 1, सुनत सभासद उठ अकुलाइ, When the assembly heard her word, they rose in confusion; *Padm.*, ch. 534, 2, दुन्द धाव भा इन्द्र सकाना, डोला मेरु, सेस अकुलाना, At the din (*lit.* running) of the battle *Ind'r* cowers, *Meru* shakes, and *Sēs* is agitated; *Bih.* i, 11, बैसाख में मोहि घाम लागत, मैं मरौँ अकुलाइ के, In *Baisākh* heat oppresses me: I die worn out by it.

[*Skr.* √आकुल (*der. root from adj.* आकुल), 10th *cl.* आकुलयति; *Pr.* आकुलावेद (*cf. Sapt.*, vs. 383) or अकुलावेद, hence *Gd.* अकुलाये; it only occurs in *B.* and *H.* The *tadbh.* *Pr.* form आउल (cf. *Sapt.*, vs. 25, *Aup.* § 48, *Bhag.*, p. 181) does not survive in *Gd.* An analogon of the transposition of the vowels उ u and अ a in the form उकला is the √उकताव *uk'tāv* for √अकुता *akutā* (*q.v.*).]

अकुलाई *akulāi*, अकुलाई *akulāi*, *Tbh.*, *subst. f.*, confusion, perplexity, distress, alarm, anxiety, weariness.

[Either verbal noun derived from √अकुला, or *abstr. noun* derived from *adj.* आकुल by means of the *Gd.* *sec. der. suff.* आइ or आई; see *Gd.* *Gr.*, § 220.]

अकुलि *akulī*, (*f.* अकुलिनि *akulīni*), *Mth.* or *poet. form* of अकुली *akulī*, *q.v.*

अकुली *akulī*, *Ts.*, *adj. com. gen.*, (*subst. f.* अकुलिनी *akulīnī*), of low origin, mean pedigree, low, mean, base. Exam., *Prov. Mth.*, अकुलिनि बियाही कुलक उपहास, A marriage with a woman of low extraction brings ridicule on your own. See अकुल *akul* and अकुलीन *akulīn*.

[*Skr.* अकुली; as above in all *Gds.*]

अकुलीन *akulīn*, (*old obl.* अकुलीनहिं *akulīnahi*), *Ts.*, *adj. com. gen.*, (*subst. f.* अकुलीना *akulīnā*), the same as अकुली *akulī*, *q.v.* Exam., *Bin.* 69, कुल अकुलीन कौ; सुन्यो, है, बेद साखि है; पाँशुर कौ हाथ-पाँय, आँधरे कौ आँखि है, (*Rām* is) family to those who are of no family (i.e. of low family; *comm.* खपच); this is well-known by tradition, and the *Bēds* are witness; he is hand and foot to the paralytic, and eye to the blind; *Pārb.*, ch. 7, कहड काह सुनि रीभिड बर अकुली-नहीं, Say, what did you hear to make you so pleased

with a bridegroom of (such) low pedigree; *Bw. do. anon. (song on Sib's marriage)* अति अकुलीन मलीन सिब, तू क्यों चाहै ताहि, Sib is of mean pedigree and foul, why do you desire him?

[*Skr. अकुलीनः, Pr. अकुलीणो (cf. Sapt., vs. 253, footnote); all Gds. अकुलीन. The tadbh. Pr. form अउलीणो (Sapt., vs. 253) has not survived in Gd.*]

अकुलैया *akulāyā*, Tbh., adj., lg. f. of अकुलाइ *akulāi*, q.v. Exam., *Bij.*, l. 851, बबुआ! एतने में गैलै अकुलैया, Prince! are you distressed at so little as this?

अकुसल *akusal*, Ts., adj. com. gen., (subst. f. अकुसला *akus'lā*), unlucky, inauspicious. Exam., *Coll. (Bh.)*, उनकर खेम-कुसल नीमन सुनावै, अकुसल मत सुनैहै, Tell me good, and not bad, news about his health and well-being. For another example see under अकुल *akul* and अकोल *akōl*.

[*Skr. अकुशलः; as above in other Gds.*]

अंकुसा *ākusā*, Tbh., subst. m., the name of various implements which have the form of a hook or are furnished with a hook; thus 'in the several meanings of अँकुस *ākus*, q.v.; ²(*Mg.*) in one of the fourth series of meanings of अँकुरा *ākurā*, q.v. (*Grs.* § 500.)

[*Properly str. f. of अँकुस, q.v.*]

अंकुसी *ākusī*, Tbh., subst. f., the name of various implements which have the form of a hook or are furnished with a hook; thus (*Mg.*) 'a hooked stick for pulling down fruit from a tree (*Grs.* § 41); ²(*Mg.*) in one of the fourth series of meanings of अँकुरा *ākurā*, q.v. (*Grs.* § 500.)

[*This is merely the fem. of अँकुसा, q.v.*]

अंकर *ākūr*, (old dir. अँकूर *ākūrū* or poet. अँकूर *ākūrū*), Tbh., subst. m., the same as अंकुर *aykur*, q.v. Exam., *Padm.*, ch. 95, 5, किरन कस न भा प्रेम अँकूर, जो ससि सग चढ़ौ होय सूर, Why should not the germ of my love become like sunbeams, on which I, like the sun, may ascend to the heaven of my moon (i.e. to *Padmavati*)? (it is believed that the sun climbs the sky by the aid of its rays.)

[*Skr. अंकुरः, Pr. अंकुरो. The Multānī has अँगुरी (Ml. Gy.).*]

अकेलवा *akēl'wā*, (f. अकेलिया *akeliyā*), lg. f. of अकेल *akēl*, q.v. Exam., *Bij.*, l. 735, बने बने फिरेलु अकेलवा, You wander about alone from forest to forest.

अकेलापन *akelāpan*, Tbh., subst. m., ¹loneliness, solitude; ²celibacy. Exam., ¹*Coll. (Bh.)*, अकेलापन में

काम बडत निकसेला, When a man is alone, he does a great deal of work, (*lit. in solitude much work is produced*). ²*Coll. (Bh.)*, अकेलापन में रहल नीक ना ह, काहे कि बेटा ना होखे से पिण्डा के दी, It is not good to remain a bachelor (*lit. in celibacy*), for who will offer a pindā if there is no son? See अकेलेपन *akelēpan* and एकलापन *ek'lāpan*.

[*Der. from अकेला with Gd. suff. पन forming abstract nouns. See Gd. Gr., § 228.*]

अकेलेपन *akelēpan*, Tbh., subst. m., the same as अकेलापन *akelāpan*, q.v. Exam., *Coll. (Bh.)*, 'का करौं, इहाँ केड जान पहचान के अदिमी नैखे, अकेलेपन में जिनगी काट रहल बाड़ी, What can I do? here I have no acquaintance; I pass my life in loneliness. ²*Coll. (Bh.)*, ओकर का बियाह ना होई, उमर भर अकेलेपन में रहौ, He will never be married: he will remain a bachelor all his life.

अकेल *akēl*, Tbh., adj. com. gen., (old *Mth.* and poet. f. अकेलि *akēli*), alone, solitary (used of individual beings or things, while अकोल is used of places). Phr., अकेल रहब, to live apart; अकेल सूतब, to sleep apart from one's husband or wife, be deserted or abandoned by one's husband; अकेलि कहानी, the explanation of one party to a case; अकेले (*loc.*, used adverbially), alone; अकेले दुकेले (an alliterative repetition) entirely alone. Exam., *Rām., Bā., ch. 161, 6*, अति अकेल बन विपुल कलेसू, तदपि न मृग-मग तजै नरेसू, Though quite alone in the forest and greatly distressed, yet the king would not give up the chase of the deer; *Padm., ch. 371, 3*, रहौं अकेल (fem.) गहे इक पाटी, नयन पसार मरौं हिय पाटी, I remain alone and (from fear of falling out) catch hold of one of the side-planks of the bed, straining my eyes I die with a broken heart; *ib., ch. 63, 8*, बिपिन अकेलि फिरड केहि हेतू, Why are you (*Satī*) wandering alone in the forest? *Prov.*, अकेलि कहानी गुड़ सँ मीठी, One's own story is sweeter than treacle; *Rām., Bā., ch. 163, 3*, को तुम, कस बन फिरड अकेले, Who are you, and why do you roam alone in the forest? *B. Gr., II (Bh.)*, Fable 7, बाघ अकेले हरीन के खा गइल, The tiger by himself ate up the deer.

(The word is seldom heard east of *Bw.*; in the other *B.* dialects the usual word is एकसर, q.v.; अकेल may be considered as borrowed from *H.*)

[*Der. from Skr. एक by means of the Pr. pleon. suff. ल; hence Pr. एकलो or एकलो (Hem. ii, 165), Gd. एकल, q.v.; whence, by transposition of अ a and ए e, arises the form अकेल. Or the latter form might be derived from a Pr. form एकइलो, made with the pleon. suff. इल, like Pr. पदमइलो (Bhag., pp. 437, 198 = Skr. प्रथम first); but the former derivation is more probable,*

because the corresponding forms in all other Gds. are derivatives of Pr. एकल.]

अकेला akēlā, (f. अकेली akēlī), Tbh., adj., str. f. of अकेल akēl, q.v. Exam., Padm., ch. 139, 4, ठाँवहिँ ठाँव सब सोअहिँ चेला, राजा जागे आपु अकेला, All the pupils sleep in every place, the king himself alone wakes; ib., ch. 134, 5, सुमिरहिँ राजा सोई अकेला, जहिँ रे पथ खेल होय चेला, The king—he alone remembers the path on which the pupil is accustomed to play; Rām., Ar., ch. 26, 2, जनक-सुता परिहरैउ अकेली, आयेऊ तात वचन मम मेली, O brother, have you left Janak's daughter (i.e. Sitā) alone and come here against my order? Bih., i, 6, अगहन में एक सेज खनी, मैं अकेली ताकती, In Ag'han there is an empty bed, and alone I watch; Sudh. 42, एक तो अकेली, दूजे सङ्ग ना सहेली, रामा, In the first place I am alone (without my husband), secondly there is no confidante with me, O Rām.

[Der. from Pr. एकलओ (with pleon. suff. क). See remarks on der. of अकेल.]

अकेन akān (used in Gorakh'pūr, Cr., p. 6), the same as अखन akhān, q.v.

अकोट akōṭ, Ts., subst. m., a kind of war-drum, beaten with an iron drum-stick. Exam., Padm., ch. 551, 3, बाजे तबल अकोट जुभाज, चढ़ा कोप सब राजा राज, Tabal and akōṭ (two kinds of drums) sounded the attack, fierce passion arose in all the kings and princes.

[Skr. अकोट?]

अकोड़ा ākōṛā, Tbh., subst., m., (Bh.) a large hook, a kind of grapnel. Exam., Coll. (W. Bh.), दरवाजा के अकोड़ा लगा है, The hook of the door is fastened.

[Apparently a bye-form of अँकुरा or अँकुड़ा, q.v.; the medial ओ ō is apparently a modification of उ u. Compare the G. अँकोर and अँकोश, bye-forms of अँकुर and अँकुश. G. has अँकोड़ो.]

अकोतर-सो akōtar'sō, Tbh., num., one hundred and one. Exam., Padm., ch. 299, 4, खड़ा खँड जो खण्डे खण्डे, बरी अकोतर-सो कहँ दण्डे, Lumps of sugar which were (broken) in pieces (were given) with one hundred and one dishes of bari (a kind of dish made of pulse).

[Skr. एकोत्तरशतं, Pr. एकोत्तरसञ्चं, Ap. Pr. एकोत्तरसउ.]

अकोविद akōbid, Ts., adj. com. gen., (subst. f. अकोविदा akōbidā), ignorant, unlearned, unskilled. Exam.,

Rām., Bā., ch. 123, 1, अग्य अकोविद अन्ध अभागी, Ignorant, unlearned, and blind reprobates.

[Skr. अकोविद; as above possibly in all Gds.]

अकोर akōr, (poet अकोरा ākōrā), Tbh., subst. m., ¹bribe; hence ²the coaxing of a cow or buffalo, which has lost its calf, to eat grain (Ell. vol. II, p. 213); ³the refreshment which a labourer eats in the intervals of work in the open field, (Ell. II, 213). Phr., अकोर खाव, to take a bribe. Exam., ¹Git., Ut. 3, 2 जनु सभीत दै अकोर राखे जुग रुचिर मोर-कुण्डल, बबि निरखि चोर सकुचन अधिकाई, The thief (i.e. the spreading curls on Rām's head which approach his face, and which are likened to snakes bent on stealing the nectar of his moon-like face) is exceedingly afraid on seeing the beauty of the pair of bright, peacock-like earrings (alluding to the traditional enmity of the peafowl towards a snake) which (the face of Rām) being as it were afraid, has put on (by way of) giving a bribe; Sudh., 37, अँगिया तोरी रे अदालत, जोवन हाकिम जालिम जोर। जाय फँसे नाहक लालच बस ये दोउ नैना चोर॥ छूटे प्यारी मन सुनसी कौँ दै के प्रान अकोर, Thy bodice is like a court, thy full bosom like a tyrannous magistrate; mine eyes, overcome by covetousness, were unjustly kept in bonds (before them), like a thief; but, O beloved, they got free by offering the bribe of my life to thy soul (which was) the magistrate's clerk; Padm., ch. 671, 2, जहँ अकोर तहँ नेक न राजू, ठाकुर केर बिनासहि काजू, Where bribes (occur) there is no good government; they ruin the actions of the king: ib., ch. 670, 2, टका लाख दस दौह अकोरा, बिनती कौन्ह पाय गहि गोरा, The Gōrā gave ten lakhs of rupees as a bribe, and, falling at his (i.e. Pat'nā's) feet, made supplication.

[Perhaps from Skr. उक्कोचः, Pā. उक्कोचो, Ap. Pr. (with pleon. suff. ड, Hēm. iv, 429) *उक्कोचडो, whence (contr. and with change of ड to र and of ड to अ) Gd. अकोर. H. as B. Apparently wanting in the other Gds.]

अकोरा ākōrā, Tbh., subst. m., the name of various implements which have the form of a hook or are furnished with a hook; thus ¹(S. Mth.-Bg.) the hooks of a harrow by which it is attached to the traces (Grs. § 32); ²(ib.) the piece of bamboo tied on behind the main beam (आक) in the rear of a country-cart and forming its tail (Grs. § 172); ³(ib.) = अँकुरा ākurā, in some of its fourth series of meanings (Grs. §§ 376, 412).

[A bye-form of अँकुरा, q.v., with the provincialism of changing उ u to ओ (cf. अँकोड़ा for अँकुड़ा); G. अँकोर.]

अकोल akōl (1), (str. f. अकोला akōlā), Tbh., subst. m., a plant (*Alangium hexapetalum* or *decapetalum*, Wat.) the oil of the fruit of which is supposed to be useful in enchantments. (The nut, however, is said to be very hard, so hard that oil cannot be expressed from it; hence magical properties might safely be ascribed to it!).

[Skr. अङ्गोठः or अङ्गोठः or (prākritisīng) अङ्गोलः or अङ्गोलः, Pā. अङ्गोलो, Pr. अङ्गोलो (Hēm. i, 200, Sapt., vs. 779, et passim); G. and M. अङ्गोल, H. अकोल, Bg. अकोल (akalo, Wat.). The oil made of the fruit is called in Pr. अङ्गोलतेल, Hēm. ii, 155.]

अकोल akōl (2), (str. f. अकोला akōlā), Tbh., subst. m., the top shoot of the sugar-cane plant (Hd. Dy.). See synonyms under अगीन agīn.

[Probably = अकोर = अँकोर, for अङ्कुर, cf. अँकोरा ākōrā.]

अकोल akōl (3), Tbh., adj. com. gen., lonely, solitary, (used of places, syn. एकान्त, while अकोल is used of individuals). Exam., Chan., अङ्गिआ बड़दक भूलइ आँड़, सँग सँग फिरइ नड़ेहा भाँड़। बल अकोल बैसल गैबार, अकुसल भाटहहिँ तनि सङ्गार। उदय अकर्मक की बुधियार, प्रियु अहार हि कह सन्सार॥ The testicles of a bullock were swinging, and a jackal went along with him (hoping that they would fall, so that he might eat them); a cowherd sat in a lonely place and killed the unlucky (jackal) with a stick. In the presence of ill-fate, what (advantage is there) in being wise? The world says his very (search of) food was (the cause of) his death.

[Perhaps from Skr. एक, Pr. एक with the pleon. suff. ल; analogous to the derivation of अकेल, q.v.]

अकोला akōlā (1), Tbh., subst. m., a tree, *Aleuritis triloba* (Wat.).

[Skr. अचोटकः or आचोटकः or आखोटकः or अचोटकः or आचोटकः.]

अकोला akōlā (2), str. f. of अकोल akōl (1) and (2), q.v.

अकौता akāutā, Tbh., subst. m., an eruption in the leg. (It is popularly supposed to be caused by stepping over a place where a dog has been eating and left some refuse, and to be cured by rubbing the place with curds and making a dog lick it.)

[Der. ? Connected with अङ्क or आक्रम ? H. इकौता.]

अकन्द akkand = आकन्द ākand, q.v.

अकल akkal = अकिल akil, q.v.

अकास akkāś (Coll.) = अकास akās, q.v.

अक्खन akkhan, Tbh., adj. com. gen., (Coll., Allāhābād), blind. Exam., Coll. तुम बड़े अक्खन हो, You are very blind.

(The meanings 'half-blind,' 'one-eyed,' given by Fallon do not appear to be correct.)

[Perhaps connected with Skr. अक्ष, one of the meanings of which is said to be 'born blind.']

अक्खर akkhar = अखर akhar, q.v. See अचर achchhar.

अक्खा akkhā = आँखा ākhā, q.v.

अक्खी akkhī, Tbh., subst. f., the act of making water (used by paṭh'shālā or school boys) = इक्की ikkī. Cf. दुक्खी dukkhī.

[Deriv. doubtful. Probably a secondary formation from एक one; दुक्खी, the act of easing, being similarly formed from दुइ two. The idea is that the two acts consist of a single and a double operation respectively. A similar expression is in use amongst English children.]

अक्खे akkhē (Coll.) = आँखा ākhā, q.v.

अकण्ड akṭay, इकण्ड iktay = अकण्ड ak'tay, q.v.

अकतूबर aktūbar = अकतूबर ak'tūbar, q.v.

अकबर akbar = अकबर ak'bar, q.v.

अकबरी akbarī = अकबरी ak'barī, q.v.

अकबराबाद akbarābād = अकबराबाद ak'barābād, q.v.

अक्रमातिशयोक्ति akramātishayōkti, Ts., subst. f., the name of a figure of rhetoric in which cause and effect are not shown in their natural order of sequence, but as occurring simultaneously. Exam., Git., Bā., 90, 5, 6, गरिह कर-तल सुनि पुलक सहित, कौतुकहि उठाइ लियो; त्रिप-गन सुखनि समेत नमित करि सजि, सुख सर्वादि दियो। आकरखेउ सिय मन समेत, हरि हरखौ जनक हियो; भङ्गो धिग-पति गर्व सहित, तिऊ-लोक विमोह कियो॥ Seizing (the bow) in his hand together with the thrilling of the sages (i.e. while the sages thrilled with joy on seeing him seize it), he (i.e. Rām) sportively raised it; stringing it, together with making low the faces of the (competing) princes, he gave happiness to all. Hari (i.e. Rām) pulled it, together with Sita's soul (i.e. winning her affection), and rejoiced the heart of Janak; he broke it together with Bhrig'pati's (i.e. Parasurām's) pride, and caused delight in the

three worlds. Here the seizing, stringing, pulling, and breaking of the bow are the causes, of which the thrilling of the sages, the defeating of the princes, the winning of Sitā, and the humiliating of Bhrig'pati respectively, are the effects. The two sets are mentioned as occurring simultaneously. This figure should not be confounded with another called sahōkti (सहोक्ति), which consists in mentioning together a similitude and its real counterpart. (See Bihārī Tul'sī Bhūkhan Bōdh, a treatise on Hindī Rhetoric and Poetry, by Pandit Bihārī Lāl Chāubē, Nos. 77 and 84.)

अक्रित ākrit, Ts., adj. com. gen., lit. not done or wrought; hence 'unmanufactured, natural; ² unfinished. Exam., ¹ Coll. (Bh.), महादेव के ई पिण्डी अक्रित (fem.) है, This image (lit. cone) of Mahādeb is not made with hands (referring to a natural conical lingam of stone). ² Coll. (Bh.), ज मर गेल, और काम अक्रितै (अक्रित + ही) रह गेल, He died and his work remained unfinished.

[Skr. अकृतः; as above in all Gds.]

अक्रित्रिम akritrim, Ts., adj. com. gen., inartificial, unfeigned, natural. Exam., Coll. (Bh.), ई प्रियवी के अक्रित्रिम विभाग है, This is a natural division (or continent) of the earth.

[Skr. अकृत्रिमः; as above possibly in all Gds.]

अक्रिपाल akripāl, Ts., adj. com. gen., pitiless, merciless, unkind. Exam., Bin. 232, प्रभु अक्रिपाल, क्रिपाल अलायक, जहँ जहँ चितहि डलायौ, Wherever (else, beside Rām) I turn my thoughts, (I see but) a lord (who is) pitiless, (or, if he be) pitiful, (he is) powerless.

[Skr. अकृपालः; as above possibly in all Gds.]

अक्रिवा akribā, Any., subst. com. gen., kinsman, relations within degrees recognised by law.

(A word only used in kachak'rīs or magisterial courts.)

[Ar. اقربا aqribā, pl. of قريب qarīb near; also used in M. (Wil).]

अक्रूर akrūr, अकूर ak'rūr, अकूरुड़ ak'rūr, अकूरुड़ ak'rūr, Ts., subst. m., name of a Jādab, the paternal uncle and friend of Krish'n. He was the son of Shwaphal'k and Gāndinī. It was he who took Krish'n and Ba'rām to Mathurā when the former broke the great bow and slew Kans. He is chiefly known as being the holder of the Syamantak gem, which yielded to its owner daily eight loads of gold. Man'bōdh calls him Dān'pati or 'master of liberality' on that account, e.g., Hb. vi, 41, ओदिन दान-पति ओतहि रहल, अंगिरि लेलहि सभ कन्वक कहल, For that day Dān'pati (Akrūr)

remained there and agreed to all that Kans said. The various forms of the name occur in the following passages of Man'bōdh's Haribans, viz. अकूर, vi, 43, x, 24, 25; अकूरुड़, vi, 26, 49; vii, 17, 18, 27, 37, viii, 7, 35, 36; अकूरुड़, viii, 38, ix, 21.

[Skr. अक्रूरः; अक्रूर in all Gds.]

अक्रोट akrōt, अकूरोट ak'rōt = अखोट akhrot, q.v.

अकसर aksar = अकसर ak'sar, q.v.

अकसात aksāt = अकसात ak'sāt, q.v.

अकसाम aksām = अकसाम ak'sām, q.v.

अकसीर aksīr = अकसीर ak'sīr, q.v.

अख akh; for words beginning thus and not found below, see under the more proper form commencing with अह achh or अछ achchh.

अखउत akhūt, अखाउत akhāūt = अखौत akāūt, q.v.

अखंगर ākh'gar = अखिगर ākhigar. See under अखि ākhi.

अखज akhaj (1), Tbh., adj. com. gen., ¹ what is not to be eaten, indigestible, in excess of one's need of food; hence generally ² what is not required, superfluous, a nuisance; also substantively ³ one who will eat even what is unwholesome or what is in excess of his requirements, a glutton. Exam., ¹ Coll. (Bh.), हमार आज के खान अखज हो गेल, My dinner has not agreed with me. ² Coll. (Bh.), छुटि तरह देब, अखज बा, I'll give it anyhow, 'tis of no use to me. ³ Coll. (Bh.), ज बड़ अखज है, He is a terrible glutton.

(The first is the usual use of the word. The idea is that with the dinner something has been taken which ought not to have been eaten, and which caused indigestion. The meaning of 'excess in eating,' 'indigestion,' given in the Āz. Gy., is therefore only true in the above sense. The second use may be due to some confusion with अकाज, q.v.)

[Skr. अखाद्यं, Pr. अखज्जं, Gd. अखज.]

अखज akhaj (2), Any., subst. f., ¹ (lit.) taking, seizing, intercepting; ² objection, cavil; ³ (usually in this sense) aversion (Āz. Gy.), hostility, a grudge. Exam., ³ Coll. (Bh.), हम से ज बड़ अखज राखेला, He has a great grudge against me; Coll. (Bh.), मन में अखज पर गेल, Hostility came into his mind.

[Ar. اخصا akhṣ;—Bg. अखज ākhaj or अखेज ākhej.]

अखड़ा akharā, a corruption of the obl. f. अखाड़ा akhārā, see अखाड़ akhār. Exam., *Alh.*, l. 130, पल हथ रोपाल अखड़ा में रुदल दण्ड कैल नौ लाख, Rūdal planted the palms of his hands (on the ground) in the arena and made nine times ten-thousand dandās (a kind of athletic exercise).

अखड़वा akharh'wā, Ts., subst. m., lg. f. of अखाड़ akhār (2), q.v. Exam., *Prov.*, जेकर बनल अखड़वा रे, तेकर बारहो मास, Whose (fields) are prepared in (the month of) Akhār, his (fields) are so for all the twelve months (*Gr.* § 1086).

अखण्ड akhaṇḍ, (poet. अखण्डा akhaṇḍā), Ts., (I) adj. com. gen., 'unbroken, irrefragable, indivisible, indestructible (used as an epithet of the Supreme Being); hence, 'whole, entire, complete, absolute. Phr., अखण्ड आँक, an integer, a whole number. Exam., *Rām.*, Bā., ch. 68, 8, लागि समाधि अखण्ड अपारा, commencing an unbroken unsurpassed trance; *ib.*, ch. 149, 4, अगुन अखण्ड अनन्त अनादि, (God) without qualities or parts, without end or beginning. *Rām*, Su., do. 49, 2, जरत बिभीषन राखा दीन्हैउ राज अखण्ड (fem.), To the burning Vibhishan the king afforded complete protection; *ib.*, *Ut.*, ch. 64, 1, मति अकुण्ड हरि-भक्ति अखण्डा (final आ ā, m.c.), (A man of) keen understanding and absolute faith in Hari; *ib.*, ch. 115, 1, सो रहमहि इति त्रिति अखण्डा (final आ ā, m.c.), The absolute persuasion that I am he.

(II) adv., wholly, entirely, completely, thoroughly. Exam., *Rām.*, Bā., do. 213, 1, दिखरावत माताहि निज अदभुत रूप अखण्ड, He showed to his mother his wondrous body completely.

(This word also occurs in *Rām.*, Ln., chh. 36, 15, अनवय, अखण्ड, नगोचरगो; सब रूप सदा, सब होइ नगो, (God is) irreproachable, indivisible, not coming within the range of sense (= अगोचर); all forms (are in him) always, yet no (form) is abiding in him (i.e., he is both immanent and transcendent in regard to the world). In *Rām Jasan's* edition the words are wrongly divided into अखण्डन गोचरगो. Another edition reads the passage thus—अनवय अखण्ड अगोचरगो समरूप सदा सब होइ न सो, the meaning being the same.)

[Skr. अखण्डः, Pā. अखण्डो, Pr. अखण्डो (*Aup.* § 16, अखण्डदन्ते, p. 29); as above in all Gds.]

अखण्डल akhaṇḍal, (old nom. sg. अखण्डलु akhaṇḍalu), Tbh., subst. m., lit. breaker, destroyer, used as an epithet of Sib. Exam., *Pārv.*, ch. 13, पुर खरभर उर हरखेउ अखण्डलु, The Destroyer (Sib), the Mountain King, rejoiced in his heart at the tumult in the city.

[Skr. आखण्डलः, orig. an epithet of Ind'r (*Rig.* viii, 17, 12), in later times also of Sib (see *Skr. Dy.*),

Pr. अखण्डलो (*Nām.*, vs. 23), Ap. Pr. अखण्डलु (*cf.*, *Hēm.* iv, 331); the Ap. Pr. form is nearly preserved in the old Bw. of *Tul'sī Dās.*]

अखण्डा akhaṇḍā, adj., poet. for अखण्ड akhaṇḍ, q.v.

अखण्डित akhaṇḍit, Ts., adj. com. gen., a synonym of अखण्ड akhaṇḍ, q.v. Exam., *¹Padm.*, ch. 80, 1, सुबै असीस दीन्ह बड़ साजू, बड़ परताप अखण्डित राजू, The parrot gave a blessing with great ceremony, (promising) great power and an unbroken rule. *²Rām.*, *Ut.*, ch. 50, 7, सोइ गुन-ग्रिह विद्यान अखण्डित, He is thoroughly accomplished, (and possessed) of absolute knowledge.

[Skr. अखण्डितः; as above possibly in all Gds. The tadbh. form अखण्डिय occurs in *Sapt.*, vs. 689.]

अखत akhat, आखत ākhat, Ts., subst. m., lit. uncrushed, unbroken, whole; hence variously employed as a tech. term for whole grain; thus 'a portion of the crop per plough paid to village artizans, as the smith, carpenter, etc. (*Hd. Dy.*); 'grain placed on a sieve and given to servants, etc., at marriages and other ceremonies (*Āz. Gy.*); 'consecrated rice used in religious ceremonies (such as the sandhyā and dasha-karmāṇi); 'also used figuratively of pearls, etc. Exam., *¹Popular song*, sung by women at the *Nah'chhū* ceremony at a marriage, सोनवा के टका में बन्धन के देखूँ, मोतिअन अखत नौनियाँ के रे, भटवा के घोरवा, सोनरवा के कड़वा, दरजिया के बगवा पहरेखूँ रे, To the Brāhman I will give coins of gold, to the barber's wife whole (grains of) pearls, to the bard a horse, to the goldsmith an armlet, and the tailor I will dress in a suit of honour.

(In the third meaning the more usual form of the word is अहत achhat or अहत achchhat, q.v.)

[*Ved.* अहतः (*Rig.* v, 78, 9; x, 166, 2; *Ath.* xii, 1, 11), *Skr.* अहतं; Pā. अखतं; Pr. (tech. ts.) अखतं; hence B. and H. अखत or आखत, M. अखत, Bg. अखत (written अहत), possibly in all Gds. (The Pr. form अखतं which occurs in *Kalp.* § 16, *Nāy.* § 8, *Aup.* § 20, *Nām.* vs. 237, *Bhag.* p. 262, is not a tadbh. of *Skr.* अहतं, as explained by the editors of *Kalp.* and *Nām.*, but a tadbh. of *Skr.* अक्षय, indestructible, as shown by the context.)]

अखतर akh'tar, Any., subst. m., 'a star; 'a kind of jewel made in the form of a star. Exam., *Bais.* 23, जब तू अखतर बैदिया ना देहो, ना पर मारौँ कटरिया, If you do not give me the starry bēdiyā (or *tikulī*), I will thereupon kill you with a dagger.

[Prs. اختر akhtar.]

अखन्ता akh'tā, अख्ता akhtā, Any., subst. m., a gelding.
[Prs. اخته akhtah.]

अखन्तियार akh'tiyār, इखन्तियार ikh'tiyār, Any.,
subst. m., 'choice, option, election; 'will, discretion,
pleasure; 'control, power, authority. Exam., 'Coll.
(Bh.), आगे राउर अखन्तियार, For the rest, you
may do as you please. 'Coll. (Bh.), बिराना माल पर का
अखन्तियार, What power has any one over strange
property? B. Gr., II (Bh.), Fable 15, जे दुसम्न
अपन्ना अखन्तियार में आ जाए, If your enemy fall into
your power.

[Ar. اخیار ikhtiyār, lit. what is chosen, good.]

अखन्तीज akh'tij, the same as अखैतीज akh'aitij, q.v.

अखनी akhanī, अखनी akh'nī, Tbh., adv., (Mg. & Bh.)
'now, just now; 'now-a-days. Exam., 'Coll. (Bh.),
अखनी एकर चलन नैखे, Now-a-days it is not the
custom.

[Skr. एतन्वणे at this moment, Pr. एचक्खणे (or
एयक्खणे, cf. Nām. vs. 175 एयप्पभिद् = Skr. एतन्वन्ति).
Ap. Pr. एक्खणहि (cf. Hēm. iv, 399, transl.), hence B.
अखनी, the term. ई being a contraction of the Ap.
Pr. loc. sg. term. अहि (see Gd. Gr., § 378 and
§ 367, p. 208) and ए being shortened to अ (see Gd.
Gr. § 26).]

अखन्दा akhandā, अखदा akh'dā, Tbh., subst. m., (Bh.) a
hole dug in the bottom of a pond or elsewhere for
catching fish (Āz. Gy., where it is spelt अखंदा
akhandā).

[Probably from Skr. आखान्तं, an artificial or a dug
pond, through an intermediate form *आखन्त or आखन्त
(with doubling or nasalising the cons. to compensate for
the shortened vowel; see also Gd. Gr. § 158), the
softening of the consonant being analogous to that of the
Skr. Pr. and P. pres. part. suff. न्द for Skr. न्त (see Hēm.
iv, 261, Gd. Gr., § 301). In the Skr. Dy. P. the word
आखान्त is said to be a mislection for अखात, a natural
pond; but in Pr. the word really occurs and has its
proper sense of an artificial pond; for the Nām., vs.
203 gives its tadbh. form अक्खायं in the sense of a pit
dug for catching elephants, while the tadbh. of Skr.
अखात is given by Nām., vs. 130 as अखाय.]

अखन्बार akh'bār, अख्बार akhbār, Any., a newspaper.
Exam., Fam., vs. 58, खबर गए अखबार मौँ, मैथिल के
ग्रह हाल, सुनऊ फिरङ्गि, खबर दै कँ मेटऊ दुख के जाल,
The news went into the newspapers that this
was the condition of Mithilā, saying, 'Hear, O
English! give your ears and remove this net of
sorrow.'

[Ar. اخبار akhbār, properly plur. of خبر khabar
news.]

अँख-मुँदनी ākh'mūd'nī, Tbh., subst. f., the cloth tied
over the blinkers for cattle (Grs. § 97).

[A compound of Skr. अक्षि and मुदणी closing or
covering of the eyes; Pā. and Pr. अक्खि-मुदणी.]

अँख-मुँदन्वा ākh'mūd'wā, Tbh., subst. m., blind man's
buff (Āz. Gy.). Exam., Coll. (Bh.), ज लरिकन में
अँख-मुँदन्वा खेलत, रहल, खुँदन्वा हूऐ दौरल, He was
playing blindman's buff with the boys, and ran to
touch the goal; (one of the boys, called the चोर chōr,
has to touch one of the others, before they reach
the goal.)

[Comp. of अँखि (or अँख) eye and मुँदन्वा (lg f. of
मुँदा) closed, covered; = Skr. अक्षि-मुदितः.]

अखय akhay = अखै akhāi, q.v.

अखर akhar, आखर ākhar, Tbh., subst. m., 'the same as
अचर, q.v.; 'that which is imperishable (in this sense
only known to occur in compounds). Comp., अखर-
तिजिया or अखर-तीज (Mg.) and अखर-तीत (S. Bh.),
subst. f., the same as अखैतीज, q.v. (Grs. § 1444).
Exam., Han. 39, सुमिरे सहाय राम लखन अखर दोज, जिन्ह
के समूह साके जागत जहान है, As in the case of Rām
and Lakhan (the latter of whom in his difficulty called
on Rām for help), so there is help in remembering
those two letters (i.e. रा rā and म ma), the joint
powers of which are active throughout the world.
See अखै akhāi and आखिर ākhir (1).

[Skr. अचरः m. or अचरम् n., Pā. अक्खरो or
अक्खरं, Pr. अक्खरं (cf. Hēm. iii, 134, nom. pl. n.
अक्खराँ), old Gd. अक्खर. The forms अक्खर or आखर
belong to the older usage; they are now less frequent
than अचर. But in the works of Tul'sī Dās, they are
used almost exclusively, while in Bidyāpatī the pro-
portion is equal. (In Bid. 60, ll. 2, 5, both occur side
by side). In Pā. and Pr. the form अचर only occurs
in the sense of a moment (अचरा fem., lit. the time
occupied in pronouncing a letter, see Aup. § 136 and Pā.
Dy., s.v.). The truth is that the modern अचर is a tats.,
representing the modern pronunciation of Skr. अचर.]

✓ **अखर** akhar, (pr. pts. अखरैत akh'rāt, Bh. अखरत
akh'rat, अखरित akh'rit; अखरल akh'ral; अखरब
akh'rab; अखरै akh'rai), Tbh., v. intr., 'to be dis-
pleasing, irksome, burdensome, difficult, insupport-
able; 'used also impersonally. Exam., 'Coll. (Bh.), घाम
अखरत बा, The heat is insupportable (Āz. Gy.). 'Ib.
मार खेले हँवै, अब अखरत बा, You have been beaten, are
you sorry now (lit. is it now displeasing)?

[Probably the same as H. ✓अखड़, and another form of ✓अकड़ akar, q.v.]

अखर-तिजिया akhar'tijiyā, (Mg.), see under अखर akhar, (Grs. § 1444).

अखर-तीज akhar'tij, (Mg.), see under अखर akhar (Grs. § 1444).

अखर-तीत akhar'tit, (S. Bh.), see under अखर akhar (Grs. § 1444).

अखरन्वार akhar'wār, Tbh., subst. m., a subdivision of Kurmīs or land cultivators in the districts of Gōrakh'-pūr and Banāras (Ell., vol. I, p. 156).

अखरहा akh'rahā, Tbh., subst. m., (S. Mth.), the hut of a religious mendicant (Grs. § 1234).

[Probably a bye-form of अखाड़ा or अखाड़ा, the str. f. of अखाड़ (1), q.v. Compare अखड़वा as to the shortening of the vowel a.]

अखरा akh'rā (1), Tbh., subst. m., an ear of corn or rice which is empty and yields no grain (Hd. Dy.).

[Probably a negative formed from खरा genuine; whence अखरा a spurious ear, an ear but without grain. It should not be confused with उखरा, which is a blighted, dried-up ear, while अखरा is an empty one.]

अखरा akh'rā (2), Tbh., subst. m., (Mg., Bh.) unhusked barley, barley ground without being first cleaned, coarse flour (Grs. § 1272 and Āz. Gy.). Exam., Prov., खाय अखरा, रहै निखरा (with two meanings) either one should eat coarse flour and remain clean, or one who eats coarse flour remains robust.

[Skr. अ-चलितः uncleaned; the opp. निखरा represents either Skr. निचलितः cleaned, or Skr. निःचलितः or निःचरितः not waned, robust.]

अखरी akh'rī (1), (Mg.), fem. of अखरा akh'rā (2), q.v. (Grs. § 1272).

अखरी akh'rī (2), Tbh., subst. f., noise, yell, howl, scream. (It has only been observed in the following) Phr., अखरी उठाव, to make a great noise. Exam., Coll. (Mg.), बौरा, के अखरी उठाव राखिस है, Boys, who is making such a terrible noise? (after Fallon.)

[Perhaps 1st verb. noun of ✓अखर or ✓अकड़, q.v., meaning properly the noise of wrangling or swaggering, but possibly connected with Skr. ✓आचर.]

अखरो akh'rō, Tbh., subst. m., (Mth.-Mg.), the same as अखरा akh'rā (2), q.v. (Grs. § 1272).

अखरोट akh'rōṭ, the same as अखोट ākhōṭ, q.v.

अखरौटी akh'rāuṭī, Tbh., subst. f., ¹ orthography; ² a mode of playing on a stringed instrument so as to express the words of a song. Exam., ¹ Coll. (Bh.), ज तो अबही अखरौटी सिखेला, He is only now learning his orthography.

[Probably Skr. अक्षरावृत्तिः, Pr. (with pleon. क) अक्षरावृद्धिः; hence Gd. (contracted) अखरौटी.]

अखर्ब akharb, Ts., adj. com. gen., not short, tall, long, large, big. Exam., Hindī Mahābhārat, Ban Parbā, p. 214, l. 6 (Rājā of Banāras edition, sambat 1887), मत्स्य मत्स्य कौं खात त्यों, जीव जीव कौं सबे, भक्षत प्रानी जीव कौं, खर्बहि सदा अखर्ब, Thus fish eat fish, everything alive eats everything alive, that which has breath eats that which is alive, the big always devours the little.

[Skr. अखर्वः; as above possibly in all Gds.]

अखल्लाक akh'lāk, अख्लाक akhlāk, Any., subst. m., ¹ disposition; ² the good properties of mankind; ³ morals, ethics.

[Ar. اخلاق akhlāq, properly plur. of خلق khulq.]

अखलगी ākh'lagī, —see under आँखि ākhī.

अखवा ākh'wā, the same as अखुआ ākhūā, q.v. (Grs. § 1009).

(It is properly the lg. f. of आँख or आँखि, q.v. It is now considered incorrect and vulgar as compared with the form अखुआ, though in reality the latter is the less correct form of the lg. f. of आँख.)

✓ **अखा** ākhā, (pr. pts. अखाइत ākhāit, अखान ākhāt; अखाएल ākhāēl; अखाएव ākhāēb, अखाव ākhāb; अखाए ākhāē), Tbh., v. intr., to eye, look keenly, be sharp, clever, intelligent. Exam., Coll. (Bh.), ओ के केहू न ठग सकौं, ज बड़ अखावौं, No one can swindle him; he is far too sharp.

(The word has, in Bihār, not the meaning of 'to be angry,' given in the H. Dy.)

[A den. root derived from आँखि, q.v.]

अखाउत ākhāūt = अखौत ākhāūt, q.v.

अखाड़ ākhār, (obl. sg. अखाड़ा ākhārā or poet. अखड़ा ākhārā), the same as अखार ākhār, q.v. Exam., ¹ Din., गुलामी जट प्रक सै प्रकैस डण्ड खेलाइत अहि अखाड़ा (obl.) पर, Gulāmī Jaṭ is performing one hundred and twenty-one daṇḍ exercises in the palæstra. ² Padm., ch. 115, 6, कुद्र घण्ट मोहहिं नर राजा, इन्द्र अखाड़ आय जु बाजा, Their small bells bewitch kings of men,

like the music (of the *Apsaras*) on entering Ind'r's court; *ib.*, *ch.* 597, 4, नट नाटक पतुरनि औ बाजा, आय अखाड़ सबै महुँ साजा, Jugglers, actors, dancing-women, and musicians came into the arena with all their paraphernalia.

अखाड़ा *akhārā*, अखारा *akhārā*, *str. f. of अखाड़ akhār* or अखार *akhār*, *q.v.* Exam., *Alh.*, l. 126, देखल अखाड़ा इन्दरमन के रुदल बड़ मझन होय जाय, (*When*) Rūdal saw the palæstra of Indar'man, great was his joy.

अखाढ़ *akhārḥ* (1), (*str. f. अखाढ़ा akhārḥā*), the same as अखार *akhār*, *q.v.* Exam., *Hb.* ix, 1, भरि जोजन लग, बनल अखाढ़, For a whole league the palæstra extended (*lit.* was made).

[*This form of the word, though less correct than अखाड़ or अखार, is the more usual one in Bihārī. Regarding the inorganic aspiration, see Gd. Gr.*, § 131, p. 72. *It also occurs in Multānī (Ml. Gy.*, p. 10), अखाढ़ा or खाढ़ा, with the following additional special meanings: ¹an indigo-ground, consisting of one or more sets of indigo-vats; ²the hole into which the water from the vats is run off; ³the place where the indigo is dried; and *khārḥā* is also used for a cattle-road.]

अखाढ़ *akhārḥ* (2), (*lg. f. अखढ़वा akhārḥ'wā*, *q.v.*), Ts., *subst. m.*, the name of the tenth month of the Hindū system of the faṣlī or agric. year, which commences with the month Āsin. It corresponds to part of our June and July, in which the full moon is near the constellation *Ākhārḥā*, whence the name of the month (*Grs.* § 1082). *It is the first month of the rainy season, and consequently of cultivation (Grs. §§ 1083, 1084, also 1009, 1039).* Exam., *Krish.* 314, लागल मास अखाढ़, सखी री; जल से भरि गई ताल नदी री, The month of *Akhārḥ* has arrived, O friend; with water have been filled (*all*) tanks and rivers. See असाढ़ *asārḥ* or असाढ़ *asārḥ*.

[*Skr. आषाढः. The tats. occurs in all Gds. and is in Mth. more usual than the tbh. form असाढ़ or असाढ़, q.v. The latter is more used in Bhoj'pūrī. The form अखाढ़ ākhārḥ is merely a modern unphon. spelling; see the remarks under अकास.*]

अखाढ़ी *akhārḥī*, Ts., *adj. com. gen.*, relating to the month *Akhārḥ*, hence used substantively (*fem.*) as the name of various agricultural ¹products and ²operations; thus ¹grass which grows in *Akhārḥ* (*see Bih.* ii, 9); ²the chief hoeing (*kor* or *koran*) of sugar-cane done in *Akhārḥ* (*Grs. §§ 866 and 1009*), the second sowing of indigo (*called so in North Bihār, Grs. § 1039*). See असाढ़ी *asārḥī* or असाढ़ी *asārḥī*.

[*Skr. आषाढी āṣādhī. The tats. occurs in all Gds. A modern unphon. spelling is आकाढ़ी ākāṛhī.*]

अखाद्य *akhādy'*, Ts., (I) *adj. com. gen.*, not to be eaten. Exam., *Coll. (Bh.)*, ई अखाद्य फल बा, This is a fruit not to be eaten.

(II) *subst. m.*, forbidden food. Exam., ज तो अघोरी हौ, खाद्य अखाद्य किछु विचार ओ के नैखे, He is an Aghor'panthī and takes no thought of forbidden or unforbidden food.

[*Skr. अखाद्यः; as above in all Gds.*]

अखार *akhār*, अखाड़ *akhār*, अखाढ़ *akhārḥ*, (*poet. अखारा akhārā*, *mod. obl. f. अखारा akhārā*, *mod. loc. sg. अखारें akhārē*, *old obl. plur. अखारेन्ह akharenh*, *str. f. अखारा akhārā*), Tbh., *subst. m.*, properly ¹a place for wrestling, palæstra; hence ²any court or open space for the exhibition of sports or shows or for the holding of assemblies, an arena, circus (*used as an epithet of Ind'r's court*). Phr., अखारा खेलब to perform athletic exercises (*lit.* to play in the arena). Exam., ¹*Rām., Su., chh.* 1, 8, नाना अखारेन्ह भिरहिँ बड़-बिधि एक एकन्ह तर्जहौं, In different palæstras (*wrestlers*) grapple with one another shouting mutual defiance; *Dīn.*, कनौली में सात सै पड़ा अखारा (*obl.*) खेलेबैत अहि, In Kanāuli he is causing seven hundred wrestlers to perform athletic exercises. ²*Padm., ch.* 480, 3, दोउ नवल भर जोवन गाजे, अखर जानु अखारें (*loc.*) बाजे, The two young women with full bosoms scream and fight like *Apsaras* in Ind'r's court; *Rām., Ln., ch.* 14, 4, लङ्का सिखर उपर आगारा, तहँ दसकन्धर देखु अखारा (*m.c.*), On the top of Lanḳā hill there is a palace where Das'kandhar (*i.e. Rāban*) witnesses the sports of the arena; *ib.*, *ch.* 11, 7, लङ्का-सिखर उपर आगारा, अति विचित्र तहँ होइ अखारा (*m.c.*); बैठ जाइ तेहि मन्दिर रावन, लागे किन्नर गन्धप गावन, बाजहिँ ताल पखाउज बीना, त्रिय करहिँ अपहरा प्रवीना, On the top of Lanḳā hill, in his palace, there was a most handsome courtyard; in its hall Rāban sat himself down, and kinnars and gandharbs began to sing and play on cymbal, drum, and lute, while accomplished *apsarases* danced (*before him*).

[*Skr. अक्षपाटः, Pr. *अक्खयाडो; G. अखाडो, M. अखाडा, P. अखाड़ा, H. अखाड़ा or अखारा, B. अखाड़ (q.v.) or अखार or अखाढ़ (q.v.), but Bg. and O. अखड़ा, A. अखरा (apparently only in the second meaning).*]

अखिया *ākhiyā*, अखिया *ākhiā*, (*old obl. pl. अखियनु ākhiyanu*), Tbh., *subst. f.*, *lg. f. of अखि ākhī*, *q.v.*, ¹with all the meanings of अखि, *q.v.*, e.g. *Grs.* § 1009, (*North Tirhut*) a sprout or the sprouting eyes of the sugar-cane; ²a kind of cake made of wheat-flour and rice-flour and boiled in water, used at *Musalmān* marriages; it is shaped like an eye, hence

its name (Grs. § 1376). Exam., ¹Krish. 314, फागुन में फरकै बाईं अखियाँ, अब कहु आगम जानि परी री, In (the month of) Phāgun the left eye throbs, hence I conclude that something is going to happen; Gōp., 19, जरी रे करमवाँ, खोरिया के टुकड़ा मोहि अखिया देखौलू, उतरल नगरिया के रे भार, My luck was burnt (i.e., I had bad luck): you showed to my eye pieces of burnt food, (thereby) the burden (i.e., the beggar) of your city has been removed; B. Rām., vs. 30, चितवनि बसति कनखियनु अखियनु बीच, Warning may be seen (lit. lives) in the glances of (lit. within) his eyes; Bais. 13, 1, सइयाँ अखियाँ नहिँ लागी (sing.) रे, समुझि उन की बतियाँ, I have not yet set eye on my husband, (though) I am constantly remembering his promise (of an early return); Alh., l. 15, पुतली फिर गैल आँखन के, अखिया भैल (sing.) रक्त के धार, The pupils of his eyes were turned up, and his eye became (red) like a stream of blood.

(From this long form should be carefully distinguished the plural form अखियाँ or अखिया, which not unfrequently occurs in poetic literature (e.g., B. Rām. 36, अखियाँ दोउ two eyes, Mag. 26, दूनों अखिया both eyes). The latter is an older uncontracted form of the modern आँख, plur. of आँख, q.v.)

अखियाय ākhiyāy, Tbh., subst. f., the sprouting eyes of the sugar-cane (South Bhagalpur, Grs. § 1009).

[Apparently a fem. अखियाइ formed from अखिया.]

अखिल akhil, Ts., (1) adj. com. gen., (lit. without a gap; hence) ¹ whole, entire (used as an epithet of God, Rām, etc.); ² all, every (synonymous with सकल). Comp., अखिल-सुवन or अखिल-लोक or अखिल-जग or अखिल-बिस्व, the whole world, the universe; अखिलेश्वर (अखिल + ईश्वर) lord of all, God (used as an epithet of Rām, Sib, etc). Exam., ¹Rām., Ut., ch. 87, 7, अखिल बिस्व यह सम उपजाया, This whole world is my creation; San., vs. 7, यह बिराग सन्दीपिनी अखिल ग्यान को सार, This 'Encouragement to Asceticism' (name of one of Tul'sī Dās's smaller works) (contains) the whole essence of saving knowledge; Rām., Ut., ch. 72, 4, व्यापक, व्याप, अखण्ड, अनन्ता, अखिल, असोष, सक्ति, भगवन्ता, (Rām is) the Permeator and the Permeated, the Indivisible, the Eternal, the Insoluble (lit. the Entire), the Unerring, the Primeval Energy, the Godhead. ²Ag. iii, 4, अनरथ, असगुन, अघ, असुभ, अनमल, अखिल अकाज, Disappointments, inauspicious omens, mishaps, misfortunes, bad luck, (and in short) every evil; Dōh. 35, हरन अमङ्गल अघ अखिल, करन सकल कल्याण, Removing all ill and evil, and effecting every thing good; Bin. 46, ग्रहि चारति निरत सनकादि सुति सेम सिब देव रिखि अखिल-सुनि तत्त-दरसी, On this Ārati ceremony deeply intent are Sanak and the rest (i.e.

Brahma's four sons, Sanak, Sanatkumār, Sanandan, Sanātan,) the Bēds, Sēs-nāg, Sib, the Gods, the Rishis, and all the Munis who philosophise on the 'substance'; Rām., A., do., 253, 1, मिटहिँ पाप परिपच्च सब, अखिल अमङ्गल भार, All sin and delusion, and the burden of every ill, are wiped out (by the invocation of Bharat's name); ib., Bā., ch. 59, 2, पूजे रिखि अखिलेश्वर जानी, The Rikhi, recognising them (Sib and Bhawānī) as the Deity, worshipped them.

(II) adv., wholly, entirely, completely, (sometimes used as a mere superlative particle) most. Exam., Rām., Su., ch. 42, 2, साधु अवग्या तुरत, भवानी, कर कल्याण अखिल कै हानी, Disrespect to a saint, O Bhawānī, speedily causes the destruction of the most (lit. entirely) prosperous (person); Sat., iii, 10, मरन बिपति हर धुर-धरम धरा-धरन बल धाम, सरन तासु तुलसी चहत, बरन अखिल अभिराम, The remover of the calamity of death (i.e. the letter र ra or Bishnu), the bearer of a mountain-load of virtue (i.e. the letter अ a or Brahmā), and the abode of power (i.e. the letter स ma or Sib); Tul'sī Dās desires (to seek) his protection (i.e. Rām's), the letters (of whose name; i.e. राम rāma) are most delightful.

[Skr. अखिलः, Pā. अखिलो, Pr. *अखिलो; all Gds. अखिल.]

अखिलेश्वर akhilēśvar, —see under अखिल akhil.

अखुआ ākhuā, अख्वा ākh'wā, Tbh., subst. m., 'sprout, shoot, blade, scion, plantlet, esp. of the sugar-cane (Grs. § 1009), also (in South Bihār) of the small bullrush millet (holcus spicatus, Grs. § 987), and (in Pat'nā) of the pea (pisum sativum, Grs. § 1001); ²(South Bhagalpur) a finger-ring. Exam., ¹Prov., अखुए (अखुआ + हि) बकरौ चर गैल, तो मेड़ कहाँ से होई, A goat has grazed on the shoot, so how can the tree come?

[Properly long form of आँख eye, bud, q.v. In its second meaning the word may have a different (unknown) derivation.]

✓ **अखुआ** ākhuā, (pr. pts. अखुआदत, ākhuāit, अखुआत ākhuāt; अखुआल ākhuāēl; अखुआब ākhuāēb or अखुआव ākhuāv; अखुआइ ākhuāē), Tbh., v. intr., to throw out shoots (used in South Bihār, esp. of the small bullrush millet, holcus spicatus, sugar-cane, etc.). Exam., Coll., जख अखुआदत है, The sugar-cane is beginning to sprout; जख अखुआल भेल, The sugar-cane has sprouted (Grs. §§ 987, 1009).

[A den. root, derived from अखुआ or अख्वा q.v. In form it resembles a double caus. root (= अख्वाव), the simple caus. root being ✓ अखा, q.v.]

✓अखुता akhutā, the W. Bh. form of ✓अकुता akutā, q.v. (Āz. Gy.)

[Perhaps der. from Skr. अतिक्लमय, the aspiration being transferred from य to क. See also the remarks on the der. of ✓अकुता.]

अखेता akhetā, Tbh., subst. m., (optionally in Gayā and Paṭ'nā), the cross-axle of the lever used in raising water (Grs. § 933).

[This is merely a bye-form of अखौता, q.v.]

अखेतीज akhetij = अखेतीज akhātij, q.v.

अखेद akhed, (optionally in Gayā and Paṭ'nā), the same as अखौता akhāutā, in its fourth meaning, q.v. (Grs. § 933.)

अखेना akhenā, (in Paṭ'nā, Gayā, and South Mungēr) = अखेना akhānā, q.v. (Grs. § 76.)

अखै akhāi, अखय akhay, Tbh., the same as अखै akhāi, q.v. (The forms with ख kh occur only in compounds). Comp., अखेतीज or अखेतीज or अखन्तीज, subst. f., a Hindū festival, the third of the second or bright half (i.e., the 18th day) of the month Baisākh (i.e., April-May), which is the first day of the sat-jug (or golden age) and secures (akhāi or) permanent rewards of actions then performed (Skr. Dy. P.). On this day the cultivators settle their accounts for the expenses of the (rabi or) spring-crop and the repayment of advances (Ell. vol. I, pp. 193, 194.)

(This expression is properly Hindī, the more usual Bihārī expressions will be found under अखर and आखिर (1).)

[Skr. अक्षयम् imperishable, Pā. and Pr. अक्षयं; all Gds. अखय or अखै. The comp. अखेतीज consists of Skr. अक्षय + तृतीया, scl. तिथि, the third (day) of Aṅkaya; see der. of तीज tij under that article.]

अखेतीज akhātij,—see under अखै akhāi.

अखैन akhān, (S. Bh.), wk. f. of अखेना akhānā, q.v. (Grs. § 76.)

अखेना akhānā (S. Bh., Mg., S. Mth.), अखैन akhām, अखेना akhānā, अखेना akhēnā, खेना khēnā, उखेनो ukhānō, Tbh., subst. m., a kind of hooked stick used for turning up and pushing the corn under the bullock's feet while it is being trodden out (Grs. § 76).

[Properly str. f. of अखैन; perhaps from Skr. अचकणः; not met with in other Gds.]

अखैला akhālā (Mg.), Tbh., the same as अखौता akhāutā, q.v. (Grs., § 431).

[Skr. अक्षवेष्टः or (prākritisising) अक्षवेष्टः, Pr. (with pleon. suff. क) अक्षवेष्टओ or अक्षवेष्टओ (cf. Hēm. iv, 168, 222), hence Gd. (contracted) अखैला.]

अखौतो akhōtō, Tbh., subst. m., (South Bhagalpūr), the cross-axle of the lever used in raising water (Grs. § 933).

[This is merely a bye-form of अखौता, q.v.]

अखोर akhōr, Any., subst. f., leavings, sweepings, rubbish, refuse; (agric.) fodder which cattle leave uneaten (Cr., p. 58). Comp., अखोर-बखोर, rubbish and refuse. Exam., Coll. (Muh. Wom.), तोबा, क्या अखोर उठा लाया, Good gracious! what rubbish is this you have brought! (Hd. Dy.) Coll. (Bh.), घर में तब भर के अखोर-बखोर लागल है इन, His house is full of sweepings and rubbish.

[Prs. آخور ākhōr, neg. of خور khūr, food.]

अखोह akhōh, Tbh., (I) adj. com. gen., inaccessible. Exam., Coll. (Bh.), एक अखोह पहाड़ में जा परल, He found himself on an inaccessible mountain.

(II) subst. f. ¹uneven ground (Āz. Gy.); ²an inaccessible place; ³difficulty, trouble. Exam., ¹Coll. (Bh.), एने अखोह में कहाँ जालें, Why do you go on uneven ground? ²Coll. (Bh.), ई गड़न्हा अखोह बा, This cavity is an inaccessible place. ³Coll. (Bh.), हम अखोह में परल बानी, I have fallen into difficulties.

[A compound of खोह pit, chasm, and the pleon. pref. अ (6), q.v. The word खोह represents the Skr. खात-भू a dug out place (see Skr. Dy.) The Skr. ✓खा dig has a tendency in Pr. to change to ✓खु (as shown by Prof. S. Goldschmidt, see Sapt., p. 101, footnote). Hence Skr. खात-भू or *खुत-भू, Pr. *खाचहू or *खुचहू, B. (contr.) खोह. Similarly Skr. आखात-भू would form Pr. अखाचहू or अखुचहू, B. अखोह. The meaning of deep easily passes into that of steep (cf. M. खोल); hence अखोह comes to mean inaccessible in a general way, both as regards depths and heights. Compare S. खुहोड़ो a pit for a water-wheel, खुड़ावो or खाही a hole or ditch, M., H., खोल deep or steep, a cavity; and M. ✓खोव, H. ✓खुव or खुभ penetrate, etc.]

अखौत akhāut, (Mg. also) अखाउत akhāut, Tbh., subst. m., the name of various instruments having the form of an axle; thus ¹the axle of the apparatus for husking grain (Grs. § 611, also अखौता, q.v.); ²the axis on which the pulley of a well-rope turns (Grs. § 940, also अखौता, q.v.); ³the cross-axle on which a well-lever works (Grs. § 933, also अखौता, q.v.)

(The Hd. Dy. spells this word अकौटा, which is perhaps merely a misspelling for अखौता, q.v.)

[Skr. अक्षावत्तः, Pr. अक्षावत्तो; hence Gd. अखाउन and (contr.) अखौत; apparently wanting in the other Gds.]

अखौता akhāutā, Tbh., subst. m., the name of various instruments having the form of an axle; thus (Mg. and N. Bh.) the axle on which the pestle for grinding bricks into powder works (Grs. § 431, also (Mg.) अखैला akhālā or उखौता ukhāutā, q.v.); *the axis-pin on which the lever for crushing tobacco works (Grs. § 464); *the axle of the apparatus for husking grain (Grs. § 611; also अखौत akhāut, q.v.); *the cross-axle on which a well-lever works (Grs. § 933; also अखौता, अखौत, अखौतो, अखेता, अखेद, q.v.); *the axis on which the pulley of a well-rope turns (Grs. § 940, also अखौत, q.v.)

[Properly str. f. of अखौत, q.v.]

अखौता ākhāutā, Tbh., subst. m., (South Mungēr), the cross-axle of the lever used in raising water (Grs. § 933).

[This is merely a bye-form of अखौता, q.v.]

अखा akhtā = अखन्ता akh'tā, q.v.

अखार akhbār = अखन्वार akh'bār, q.v.

अख्यात akhyāt, Ts., adj. com. gen., (subst. f. अख्याता akhyātā), famous. Exam., Coll. (Bh.), जइतन्ने अख्यात नहिंखे, He is not so famous.

[Skr. आख्यातः; the spelling आख्यात is a modern unphonetic one. Though a theoretically possible tatsama, the word is not used in the sense of 'not famous,' 'obscure' (Skr. अख्यातः) as stated in the H. Dy.]

अख्यान akhyān, Ts., subst. masc., knowledge, understanding. Exam., Coll. (Bh.), प्रतन्ना नः अख्यान कर सकैत, Cannot you understand this much? ib., ई बात तोहन्ना अख्यान में आइल, Have you understood this?

[Skr. आख्यानम्, a saying, or story. In B. the meaning has been changed as above. In this sense not met in other Gds. Possibly there has been a confusion with the Ar. خیال khayāl understanding.]

अखोट akhrōt, अखोट akhōt, the same as आखोट ākhōt, q.v.

[The Gp. has akhor (Mik. vii, p. 6).]

अख्लाक akhlak = अखन्लाक akh'lak, q.v.

अग ag, Ts., subst. m. (lit. that which does not or cannot go; hence) the immoveable or inanimate creation

(incl. the vegetable and mineral world). Comp., अग-जग (synonymous with जड़-चैतन्य) the inanimate and animate creation, the universe; अगजग-नाथ, lord of the universe, god; अगजग-मय, present in all creation (an epithet of god) or containing all creation (i.e., the universe). Exam., Rām., Ar., chh. 9, 11, सो प्रगट करना कन्द सोभा-त्रिन्द अग-जग मोहई He, manifesting himself as the all-merciful and all-radiant, gives delight to the inanimate and animate (i.e., the whole) creation; ib., Ln., ch. 54, 2, सेबहिं सुर नर अग-जग जाही, (Rām) whom gods and men and the inanimate and animate creation adore (here जग includes the animals only); Git., A., 27, 2, पायन पनछौ न सिद्ध पङ्कज ले पग हैं। रूप की मोहनी मेलि मोहे अग-जग हैं, On (Rām's) feet are no sandals; his feet are sweeter than lotuses; the beauty of form in them (lit. being added to them) enchants the whole creation; Han., vs. 24, करम, काल, लोक-पाल, अग-जग, जीब-जाल, नाथ, हाथ सब; निज महिमा विचारियै, Causation, time, the gods, the animate (i.e., animals and men) and inanimate creation, (in short) the whole mass of living beings, O Lord! are in thy hands; consider thine own glory! Rām., Ln., ch. 101, 13, अगजग-नाथ मनुज करि जाना, You took the Lord of the universe to be a (mere) man; ib., Bā., ch. 197, 7, अगजग-मय सब-रहित बिरागी, (Hari is) present in all creation (inanimate and animate), passionless, and unbiassed; ib., Ut., ch. 61, 5, अगजग-मय सब मम उपराजा, The whole universe is my creation.

(This word is also said to mean tree and mountain, but it has never been met with by us except in composition with जग jag, which latter word means that which can go, i.e., the moveable or animate creation, incl. either animals and men, or animals only. With regard to the probable fictitiousness of those two meanings in Sks., see Zach., p. 24.)

[Compound of Skr. अग + जगत, Pr. *अगजगो (cf. Hēm. iv, 404, जगि in the world). The word is alliterative and belongs to poetic usage, and may probably be thus found in all Gds.]

अगँऊँ āgāũ, अगौँ agāũ, (lg. f. अगौँआँ āgāũā), Tbh., subst. m., the first fruits given to Brāhmins (Grs. § 1203). Synonyms are अगन्वर ag'bar, अगैरा agāirā.

[Derivation, see under अगौँ.]

अग-कढ़ना ag'karh'nā, Tbh., subst. m., (Mg.) the name of the shovel for stoking the fire in a sugar-refinery (Grs. § 319, k).

[Properly a compound of आगि fire and काढ़न instrument for pulling, poking, q.v.]

अगट, agat, Tbh., subst. m., a butcher's stall (*Hd. Dy.*).
[Der. ?]

अगण्टी ag'ti, Tbh., subst. f., (agric.), an advance of money to buy seeds. (*Cr.*, p. 87.) For synonyms, see under **अगण्डौर** ag'rāūr.

[A corruption of the Skr. compound अग्र + वृत्ति, advance-wages, *Pr.* अग्रवृत्ति, *S.* अग्रुवाट or अग्रुवार. This belongs to a very numerous class of words of nearly or quite the same meaning. They all imply something which is 'before' either with regard to time or place; such as first, former; front of a house; top of sugar-cane, ears of a crop; first fruits; advance of money, etc. They may, for practical purposes, be considered as derived from अगा former, front, by means of various pleonastic suffixes. But there is much reason to believe that ultimately they all are more or less disguised representatives of a Sanskrit compound consisting of अग्र former and वृत्ति being. The Skr. वृत्ति (and its congeners, such as वर्त्त, वृत्ति, etc.) admit in *Prākṛit* of the alternative forms वट्ट and वत्त (*cf.* *Hēm.* ii, 29, 30, i, 128, 132). The former is the more usual form and gives rise to the numerous *B.* words containing a final ट or ड or ल or र or न, all these consonants being interchangeable in the order here given, (see *Gd. Gr.* §§ 29-31, 103-106). The *Pr.* form वत्त is the less usual one and has but few descendants in *B.*, such as अगोत, अगुत्ती, अगता, *q.v.* The full *Pr.* form अग्रवट्ट is best preserved in the *S.* अग्रुवाट, less so in the *S.* अग्रुवार, *B.* अगुवार, अगवड, अगवन. The medial dissyllable अग्र ava is apt to be vocalised to अउ (see *Gd. Gr.* § 122), as in *B.* अगाउर, and to be further contracted into औ or ओ or ऊ (see *Gd. Gr.* § 122), as in *B.* अगौर, अगोर (*cf.* *Gip. agor*, *Mik.* vii, 5), अगौड़ी, अगूत, etc. Or by eliding व, the dissyllable may be changed to अग्र, and contracted to आ, as in *B.* अगाड, अगार, etc.; or an euphonic य may be inserted between अग्र (see *Gd. Gr.* §§ 68, 69), thus making the dissyllable अग्र aya, and this may further be contracted to ऐ or ए or ई (see *Gd. Gr.* § 121), as in *B.* अगेरा, अगीन. Finally the contracted vowel (औ or ओ or ऐ or ए) may be shortened and reduced to उ or इ or अ see *Gd. Gr.* §§ 26, 66), as in *B.* अगुत्ती, अगिला, अगला, अगरा, अगता, etc. Other examples of similar shortenings are *M.* अंगठा and अंगोठा toe-ring, etc. These observations show that the so called pleon. suffixes occurring in all these words are properly nouns (वृत्ति, etc.) in a more or less advanced state of decay. The process of decay, however, must, in the case of some of them (such as अल, इल, औड़, और, etc.) be of a very old date, because in the form of अल, इल, औड़, और, etc., they are already observed to occur in mediæval and perhaps even older *Prākṛit* (see *Hēm.* ii, 164-166, iv. 429, 430, *cf.* *Vr.* iv, 25, 26).]

अगड agar, (*Mth.*), the same as अकड akar, *q.v.* **Comp.**, अगड घत्ता, *adj. com. gen.*, or *str. f.* अगड घत्ता *m.* (अ० घत्ती *f.*), high, tall, gigantic; अगड घौघौ or अगड दौदौ, *adj. com. gen.*, 'strong, powerful; 'fleshy, plump, corpulent (*Hd. Dy.*). **Exam.**, *Riddle, Bh.*, एक पेड़ अगड घत्ता, जेकरा जड़ न पत्ता? अमर बेल, There is a tree very tall, which has neither roots nor leaves (*what is it*)? the air-creeper. *Coll. (Bh.)*, ई अदिमी बड़ अगड घत्ता बा, This is an exceedingly stout and tall man.

अगड-बगड agar'bagar, अगर-बगर agar'bagar, Tbh., (I) *subst. m.*, 'lit. odds and ends, promiscuous things; hence 'trifling talk, babble; 'trifles, trumpery, trash. **Exam.**, see अगर-बगर agar'bagar and अगडम-बगडम agaram'bagaram.

(II) *adj. com. gen.*, worthless, useless, good-for-nothing.

[This is merely another form of अकट-बकट, *q.v.*; *H.* has अगड-बगड, अगड-तगड, *P.* अगड-बगड, *M.* अगड-बगड, अगड-तगड अगड-धगड. Note, however, *M.* बगड *f.* refuse or dregs, worthless, which appears to be connected with Skr. अवगल or अवगर्ह.]

अगडम-बगडम agaram'bagaram, the same as अगड-बगड agar'bagar, *q.v.* **Exam.**, 'Prov., अगडम-बगडम काट कट अमर, odds and ends, splinters, and rags (*Hd. Prov.*); *Coll. (Bh.)*, उनकरा फुलबारी में कौनो नीमन चीज नहिं छे; सभ अगडम-बगडम भैल बा, There is nothing good in his garden; it is all filled with worthless trifles.

अगण्डा ag'rā (in South Bhagalpūr), अगण्ला ag'lā (1) (*Mg. and Bh.*), Tbh., *subst. m.*, (agric.) 'the ears of a crop; hence 'the act of cutting the ears without the stalks (*Gr.* § 875). See अगण्रा ag'rā (1).

[Der. from Skr. अग्र front part, tip, *Pr.* अग्र (*Nām.*, vs. 235), with the *Pr.* pleon. suff. डअ (= ड + क) or लअ superadded, अगडअ or अगलअ (*cf.* *Hēm.* iv, 341), *contr.* *Gd.* अगडा or अगला. See also the remarks under अगण्टी.]

✓ **अंगडा** āg'rā, (*pr. pts.* अंगडाइत āg'rāit, अंगडात āg'rāt; अंगडाएल āg'rāēl; अंगडाएब āg'rāēb; अंगडाए āg'rāē), Tbh., *v. intr.*, (*W. Bh. and Bw.*) 'to yawn, stretch the limbs; 'to roll about in bed. **Exam.**, *Coll. (Bh.)*, का, तू बड़ अदिमी कौहाँ बैठ के हाथ उठा के अंगडालै; ई नठ चाही, What, do you sit in the presence of a gentleman, and stretch your arms and yawn? This is not proper.

[There is a synonymous noun अंगेटी, a yawn (*B. Gr.*, iii (*Mg.*), p. 87, where it is explained as अङ्ग का ऐटना, the latter being the Skr. √आवेष्ट, which points to a derivation from a Skr. comp. अङ्ग + वेष्ट, twisting or rolling about of the body. The Skr. वेष्ट becomes

Pr. वेद (Hēm. iv, 221), but Gd. वेद or वेड़ (see Gd. Gr. § 145, exc. 2). Hence we should have a der. √अङ्गवेद, xth. cl. Skr. *अङ्गवेदयति, Pr. *अङ्गवेदावेद or अङ्गवेदावेद, Gd. *अङ्गौड़ावै (with the usual contraction of अवे to औ, see Gd. Gr. § 122) or shortened अङ्गण्डाय. There is, however, also another synonymous noun अङ्गमङ्गी (q.v.), which might suggest a derivation from the Skr. comp. अङ्ग + मर्द shampooing of the body; whence might come a der. √अङ्गमर्द, xth. cl. Skr. *अङ्गमर्दयति, Pr. *अङ्गमङ्गावेद, Gd. *अङ्गौड़ावै (with the contraction of अम to औ, see Gd. Gr. §§ 122, 127), or shortened अङ्गण्डाय. On the other hand, the consonants म and व are liable to be interchanged (see Gd. Gr. §§ 134, 122, note); and hence अङ्गमङ्गी may stand for अङ्गवङ्गी (cf. P. अगवाङ्गी) and be also referable to the first-mentioned derivation.]

अंगण्डाई āg'rāi, Tbh., subst. f., (W. Bh. and Bw.) a stretching of the limbs, yawning = अङ्गेठी āgēthī or अङ्गमङ्गी āg'marī, q.v., which are the usual words. Exam., Coll. (Bh.), बैठल बैठल अंगण्डाई आवे लागल, ज न रेले, While we sat waiting we began to yawn, but he did not come.

[Properly 1st verb. noun of √अङ्गडा, q.v.]

अगण्डाही ag'rāhī, Tbh., subst. f., an extensive conflagration (especially of a forest; see Mth. Ch. Vocabulary). Exam., Chan., आधा राति जखन बिति गेल। मारी कारी आन्ही मेल॥ अगण्डाही लागल चक्र-चोर। जरै लहास गाढ बन मोर॥ When half the night has passed, a heavy black darkness fell; conflagration began all around, and trees and peacocks in the forest burnt excessively.

[Comp. of Skr. अग्नि fire plus दाहिका conflagration, Pr. अग्निदाहिआ or अग्निडाहिआ; B. अगण्डाही for अग्निडाही; the change of an initial ड d to ङ g is rather unusual. The initial Skr. द d may optionally change in Pr. to ड (Hēm. i, 217, Sapt., vs. 163, 229, 536, 730). The H. has अगवाही.]

अंगडिया āgadīyā, अङ्गडिया āgadīyā, Tbh., subst. m., a man who carries money or jewels in his quilted cloth.

[Properly a long form of अङ्गडी or अङ्गडू, formed with the Gd. suff. ई, implying possession (see Gd. Gr. § 252), from a stem *अङ्गड or अङ्गडू. The latter is probably a corruption of the Skr. compound अङ्ग-वेष्ट, a body-wrapper or something wrapped or secreted about the body, (cf. M. अङ्गडै or अङ्गडी a body-garment, and B. आगरि or H. अङ्गरी armour). Skr. वेष्ट becomes Pr. वेद, and Gd. वेद or वेड़. The junction syllables of a comp. word are liable to extreme wear and tear. See also the remarks on the derivation of √अङ्गडा and अगन्टी.]

अगण्डौर ag'rāūr, Tbh., subst. f., the advance of pay to labourers (Grs. § 1186). See अगवड़ ag'war, अगाऊ agāūr, अगार agār, अगाड़ agār, अगौरी agāūrī, अगौड़ी agāūrī, अगवन ag'wan, अगन्टी ag'tī, अगौर agāūr, अगोर agōr, अगेरा agērā.

[Derived from अगन्डा or अगन्ना by means of the pleon. suff. और, see Gd. Gr. § 209. See also the remarks under अगन्टी.]

अगत agat, the same as अगति agatī, q.v.

अगन्ता ag'tā, (f. अगन्ती ag'tī (2)), Tbh., adj., the same as अगिला agilā, q.v. Phr., loc. अगन्तें ag'tē, before (of time), (Āz. Gy.). Exam., ²Prov. (Mg.), अगन्ता खेती आगे आगे, पिछन्ता खेती भागे जोगे A field first (i.e. early prepared) yields a future return, the field last (i.e. too late prepared) is (as regards a return) a matter of chance; (Mg. does not observe gender; for a more correct form of the proverb, see आगिल).

[Contracted from Skr. अग्रवृत्त, Pr. अग्रवत्त; see the remarks under अगन्टी; or possibly a corruption of Skr. अग्रलः, Pr. अग्रलो, B. अगत (with loss of aspiration, as in अगती (2), q.v.), P. (adj.) अगेता, (subst. f.) अगेत, S. (adv.) अगती or अगिती or अगुती in future, (subst. f.) अगति credit.]

अगति agatī (1), अगत agat, Ts., subst. f. 'evil condition, misfortune, distress; ²disgrace; ³damnation; ⁴want of resource, necessity. Exam., ¹Gīt., Bā., 82, 2, रिधि, सिधि, विधि चारि सुगति, जा बिनु गति अगति, Success, prosperity, and the four kinds of good conditions, without which (one's) condition is an evil condition. ³Bin, vs. 112, काल कर्म गति अगति जीव की सब, हरि, हाथ तुम्हारे, Time, fate, salvation, and damnation of (all) living beings, all is in thine hand, O Hari! (the comm. explains गति and अगति by बैकुण्ठादि की प्राप्ति and नरकादि प्राप्ति). ⁴Coll. (Bh.), उन्करा सम तरह अगति मेल बा, बे कस घरे पड़ल रहैला, He is altogether without resource, and stays helplessly at home.

[Skr. अगतिः; all Gds. अगति or अगत, but in M. and G. in the sense of importance, necessity.]

अगति agatī (2), Mth. and poet. = अगती agatī (1), q.v.

अगती agatī (1), Ts., subst. m. (lit. unfortunate, hence), one whose funeral ceremonies have not been performed. Exam., Coll. (Mg.), ऐसन पापी हल, के अगती हो गेल, He was such a sinner that he got no funeral.

[Skr. अगतिकः, apparently Pr. tech. tats. *अगतिओ, Gd. अगती.]

अगती agatī (2), Tbh., subst. f., the agatī-tree (Æschynomene or Sesbana grandiflora or Agatī

grandiflorum), the leaves and pods of which are eaten as vegetables.

[Skr. अगस्तिः, Pr. अगस्ती or (with pleon. क) अगस्तिओ, G. अगस्थिओ, H. and B. अगती (with loss of the aspiration.)]

अगन्ती ag'ti (1), Tbh., subst. f., the ceremony of fumigating with incense a bridal pair by the officiating Brāhman, after the circumambulation of the sacrificial fire (Grs. § 1332).

[Perhaps derived from a Skr. comp. अग्नि-वृत्ति or वृत्ति lit. encircling with fire. See also the remarks under अगन्ता and अगन्टी.]

अगन्ती ag'ti (2), Tbh., adj. fem. of अगन्ता ag'tā, q.v.

अगद-बगद agad'bagad, Tbh., subst. m., (Bh.) falsehood, fraud (Āz. Gy.)

[Der.? Perhaps connected with Skr. अगद्य, what is not to be uttered. Mg. pandits identify it with अगद-बगद, q.v.]

अगन्दाई ag'dāi, (Mg.) = अगन्दाइन ag'dāin, q.v. (See Grs. § 889.)

अगन्दाइन ag'dāin, (Mg.) अगन्दाई ag'dāi, अगन्दाई ag'dāi, अगन्दाई ag'dāi, Tbh., subst. m., (agric.), the outer or fore ox of a team of oxen engaged in treading out corn (Grs. § 889).

[A compound of अग and दाइन; the former is the Pr. अग, Skr. अग, anterior, foremost; the latter is a noun of agency, meaning one who treads down, from the √दाम (also दाब or दाप), corresponding to Skr. √दम्. The latter probably had a Pr. equivalent √दम् (see H. R., p. 48), which accounts for the long आ ā in the modern derivatives as compared with the corresponding Skr. derivatives. Thus B. दाइन, etc., also दाउनि (Mth. Ch. Vocabulary), or दौनी (Grs. § 887), H. दाएन, दावन, (Cr., p. 51), corresponds to Skr. दमनं, treading out. See the remarks on the derivation of दाउनि.]

अगन्दाई ag'dāi, (Mth.), the same as अगदाइन ag'dāin, q.v. (See Grs. § 889.)

अगन्दाई ag'dāi, (Mg.), the same as अगन्दाइन ag'dāin, q.v. (See Grs. § 889.)

अगधा agadhā, Tbh., adj. com. gen., meek, unresisting, inoffensive. Exam., Padm., ch. 619, 1, हबशी बन्दवाना जिय-बधा, तेही सौपा राजा अगधा, To a cruel negro jailor he delivered the unresisting king.

[From अ not and गधा ass (q.v.) The ass being an animal noted for its obstinacy and troublesomeness,

the word अगधा, lit. not having the nature of an ass, comes to mean inobstinate, meek, etc. The Skr. equivalent would be अगर्दमः, Pr. (with pleon. क) अगदहओ, Gd. अगदहा or (contr.) अगधा.]

अगन agan, अगन āgan = अगनि agani, the same as अगिनि agini, q.v. See अगिन agin, आगि āgi.

[Derivation see under अगिनि. M., H., G., Ksh. and P., also have this form अगन.]

अगनमाँ āgan'mā, Tbh., a bye-form of अगनवा āgan'wā (q.v.), used by Musalmān women. Exam., Mars., 1, 2, नहाए सोनाए बीबी बैठलि अगनमाँ, The lady bathed and sat in her courtyard, (the printed edition wrongly divides अगन माँ.)

[Regarding the change of व to म, see Gd. Gr. § 134.]

अगनवा āgan'wā, अगनवाँ āgan'wā, Tbh., lg. f. of अगन āgan, q.v. Exam., B. Gr., II (Bh.), xii, 1, ननदि अगनवा चनन गाह विरवा, In my sister-in-law's courtyard there is a sandal-tree; ib., 18, 1, गरमि का कसमस सुतलौ अगनवा, On account of the excess of heat I slept in the courtyard; Bais. 7, डेरा डाढे सुन्दर के अगनवा, He took up his lodging in Sundar's courtyard; Mag. 7, चोलिया कसिया, गोरी, सुतलूँ अगनवाँ, रसिक के फाट है करेज, Tightening my bodice, O fair (lady), I slept in the courtyard, and the heart of my lover is torn.

अगनवे āgan'wē, Tbh., (Bh.), a bye-form of अगनवा āgan'wā, q.v. Exam., Prov. (Bh.), नाचेन जाने अगनवे टेढ़, Not knowing how to dance, (she declares) the courtyard (to be) crooked (i.e., she blames others for her own fault); Coll. (Bh.), रे कौड़ी तोर अगनवे कतन्हत, O girl! how large is thy courtyard?

अगन्ना āg'nā, अगन्ना ag'nā, Tbh., subst. m., str. f. of अगन āgan, q.v. In addition to the 'meanings of अगन, (see Grs. § 1237), it is used in the following senses: ¹ (in N.-E. Tirhut) the women's quarters, which are always situated within the inner court of a native house, (see Grs. § 1254); ² (derivatively) a visit of condolence made by women on the death of friends, so called from the fact of the visitors going to the women's quarters (see Āz. Gy.). Phr., अगन्ना करब to make a visit of condolence (the more usual B. phr. is पुकारि करब). Exam., Coll. (Mg.), तोहर अगन्ना टेढ़ा हौ, Your courtyard is uneven.

(This word is almost entirely limited to the Mg. dialect. It should be carefully distinguished from another अगन्ना, which is an obl. form of अगन (q.v.), and which, so far as our knowledge of Bihārī literature (esp. Bw. and Mth.) extends, never occurs as a direct

form; whence it would appear that, in literature at least, it is looked upon as an obl. form of अंगन.)

[Derivation see under अंगन. M. अंगणै n.]

अंगनाई āg'nāi, अंगनै āg'nāi, (lg. f. अंगनैया āg'nāyā, q.v.), Tbh., subst. f., a sort of str. f. of अंगन āgan, q.v. Exam., Rām., Ut., ch. 76, 3, बरनि न जाइ रुचिर अंगनाई, जहँ खेलहिं नित चारि उ भाई, The charming courtyard cannot be described where the four brothers are always playing; Git., Bā., 30, 4, जननि सकल चङ्ग-ओर आलबाल मनि-अंगनाई, दसरथ सुकित बिबुध-बिरवा बिलसत बिलोकि, जनु बिधि बर बारि बनाई, It was as if the Creator (बिधि), on seeing the kalpa-tree (lit. tree, बिरवा, of the gods, बिबुध, i.e. Rām and his three brothers) of the good actions of Das'rath sporting, had planted a goodly hedge (बारि), (consisting of) all their mothers, around its watering-basin (आलबाल), (represented by) the jewelled courtyard.

[This form of the word also occurs in P. and H. It is a curious formation, being a fem. abstract noun made by means of the sec. der. suff. अई or आई (see Gd. Gr., § 220) from अंगना or अंगन, but used as a concrete.]

अगनि agani, Tbh., subst. f., the Mth. and poet. form of अगनी ag'nī, the same as अगिनी aginī, q.v. Exam., B. Rām., vs. 33, सीतलता ससि की रहि सब जग बाइ, अगनि ताप कै हम कहँ स चरन आइ, The coolness of the moon has overspread the whole earth, but it comes to me like the heat of fire; Bin. 187, बिख पियूख सम करङ्ग, अगनि हिम तारि सकळ बिन बेरे, Thou canst make poison equal to nectar, and deliver from heat and cold (lit. fire and snow) without delay; Chh. Rām., vs. 3, उठै ततअन मेघ-त्रिशि जल अगनि बुतायौ, Clouds rose up at that moment, and the water of the rain extinguished the fire. Git., Su., 10, 3 (p. 190), बिरह अगनि जरि रही लता ज्यों क्रिपा त्रिशि जल पलुहावहिं ने, Just as the creeper, being consumed in the fire (i.e. pain) of separation (from the beloved tree to which it used to cling), eagerly longs after the water of a gracious sight (of the beloved). See अगिनि aginī and आगि āgi.

(The word is not unfrequently spelt unphon. अगि, as in Rām., Bā., ch. 195, 10.)

[This is prop. the wk. f. of अगनी, q.v. See the remarks under अगिनि and आगि.]

अगनित aganit, अगिनित aginit, Ts., adj. com. gen., not reckoned or counted, innumerable, countless. Exam., Rām., Bā., ch. 49, 7, ते जलचर अगनित बड भाँती, They were innumerable, in varied modes, as fishes (in the sea); ib., A., ch. 7, 3, रोम-पाट-पट अगनित (fem.) जाति, Garments of wool and silk (and) other innumerable

kinds; Git., A., 5, 2, दुसह बात, बरखा, हिम, आतप; कैसे सहिहँ अगनित दिन जामिनि? Painful things, rain, snow, heat; how shall I be able to bear them for countless days and nights? Bin. 166, कहँ लगि कहँ दीन अगनित, जिन्ह की तुम बिपति निबारी, How can I tell the countless wretches whose miseries thou hast relieved? Padm., ch. 462, 2, अगनित दान निहावर कीन्हा, संगतन दान बडत कै दीन्हा, Of innumerable gifts he made offerings, and to beggars he gave manifold gifts.

[Skr. अगणितः; as above in all Gds. The tadbh. Pr. अगनिओ (cf. Sapt., vs. 102) has only survived in the pleon. neg. form अनगनी, Git., Bā. 5.]

अगनी ag'nī, Tbh., subst. f., the same as अगिनी aginī, q.v. Exam., Coll. (Mg.), ओकर अगनी मन्द हो गेलइ हइ, His pangs of hunger (lit. fire) have become relaxed.

[Properly str. f. of अगनि, q.v.]

अगन ag'nū, Tbh., subst. m., a contraction of अगनेउ ag'neü, q.v. Exam., Padm., ch. 410, 2, तीज प्रकादस अगनू मारी, चौथ दुआदस नैरित वारी, On the third and eleventh (of any month) the south-east is disastrous (for making a journey towards it), and on the fourth and twelfth the south-west is prohibited.

[Derivation see under अगनेउ.]

अगनेउ ag'neü, Tbh., subst. m., the south-east. Exam., Padm., ch. 412, 3, छठयँ नैरत, दक्षिन सँ, बसे जाय अगनेउ सो अइ, On the sixth (day of the lunar month, when) she (i.e. the moon) is gone to dwell in the south-west, on the seventh (when she is) to the south, and on the eighth (when she is) to the south-east. A synonym of अगिनि aginī (q.v.) in its thirteenth sense.

[Skr. आग्नेयः scl. कोणः the south-east quarter, Pr. * अगनेओ.]

अगनेता ag'nētā, poet. for अगनेउ ag'neü, q.v. Exam., Padm., ch. 411, 6, दूम (= भूमिज) काल पक्षिम, बुद्धि नरेता, गुर दक्षिन, सुकर अगनेता, Tuesday is fatal (for a journey) to the west, Wednesday (for one) to the south-west, Thursday (for one) to the south, and Friday (for one) to the south-east.

[This is an imaginary form of the word, being simply made to rhyme with नरेता. The latter is a corruption of the Skr. नैऋत.]

अंगनै āg'nāi (Grs. § 1237) = अंगनाई āg'nāi, q.v.

अंगनैया āg'nāyā, अंगनैया āg'nāyā, Tbh., subst. f., lg. f. of अंगनाई āg'nāi, q.v. Exam., Git., Bā. 9, 3, मनि-खम्भनि प्रतिबिम्ब भलक हवि हलकिहि भरि अंगनैया, The

courtyard is full to overflowing with the brilliant beauty of the figures (*of Rām and his brothers*) reflected in its jewelled pillars.

[Uncontracted अगन्वर ag'naiyā. The fem. gender is shown by भरि, wk. f. of भरी.]

अगन्वर ag'bar, Tbh., subst. m., ¹(Mg.) the gleanings and refuse grain on the threshing-floor (Grs. § 901); ²(Bh.) first fruits given for religious purposes (Grs. § 1203). Synonyms see under अगन्वार ag'wār and अगँऊ ag'āū.

अगम agam (1), Tbh., (I) adj. com. gen., lit. what cannot be walked over (*opp.* सुगम), hence (*physically*) 'inaccessible, unapproachable, impassable, difficult to pass or approach; ²(generally) inaccomplishable, unattainable, difficult to attain, difficult; ³(mentally) unbearable, unpleasant, miserable, unlucky; ⁴incomprehensible, inconceivable. Comp., अगम-पथ, (*lit.* inaccessible path,) the next world. Exam., ¹Rām., A., ch. 61, 6, 7, चरन-कमल बिंदु सुझ तुम्हारे, मारग अगम सुमिधर भारे, कन्दर खोह नदी नद नारे अगम अगाध, न जाहिँ निहारे, Your lotus feet are soft and pretty, (*while*) the road is difficult to pass, and there are huge mountains and chasms, precipices, rivers, streams, and torrents impassable and unfathomable, such as one dare not behold; Ag. v., 9, मारग अगम सहाय सुभ होइहि राम प्रसाद, The impassable road will become pleasant by the favour of Rām; Rām., Bā., do. 47, 2, तिन कहँ मानस अगम अति, जिनहिँ न प्रिय रघुनाथ, For those the lake is very difficult to approach who have no love for Raghunāth; ib., A., ch. 102, 5, क्षेत्र अगम गढ़ गाढ़ सुहावा, An inaccessible domain and magnificent forts; Git., Bā., 81, 1, रामहि नीकै कै निरखि, सुनयनी, मनसज अगम समुझि, यह अवसर कत सकुचत, पिकबयनी, (*Wishing*) to look well at Rām, O fair-eyed one, why are you at this time afraid (*to do so*), thinking him unapproachable in your mind, O cuckoo-voiced one; Padm., ch. 435, 4, कहाँ सौं गुरु पाऊँ उपदेसी, अगम-पथ कर होय सँदेसी, Where shall I find so instructive a guru who will give me information about the next world. ²Rām., Bā., ch. 168, 3, तप तँ अगम न कहु सन्तारा, Nothing in the world is unattainable to penance; Git., Ut. 318, 3, राम सीय सनेह बरनत अगम सुकवि सकाहिँ, To describe the love of Rām and Sitā is beyond (*lit.* inaccomplishable to) the power of any poet; Pārv., vs. 6, अगम न जग कहु तुम कहँ, सुहि अस सुभाइ, Nothing in the world is inaccomplishable by you, so it appears to me; ib., vs. 4, लागी करन सुनि अगम तप, तुलसी कहै किमि गाइ कै, She began to perform penances (*such as are*) difficult to do for a Muni, how can Tul'sī Dās describe them in song? Git., A., 82, 1, जानिहँ सङ्कर, हनुमान, लखन, भरत राम-भगति; कहत अगम (*fem.*), करत

सुगम, सुनत मौठी लगति, San'kar, Hanumān, Lakhan and Bharat know (*what is*) devotion to Rām; it is difficult to describe, (*but it is*) easy to exercise, and it is sweet to hear; Han., vs. 15, मन को अगम, तन सुगम किये, कपीस, It (*the conquest of Laykā*) seemed difficult to the mind, but in reality it was easy to accomplish, O lord of monkeys. ³Rām., A., ch. 76, 5, घर न सुगम, बन न अगम लागा, Neither home seemed happy (*to Sitā*), nor the woods miserable; Pārv., vs. 3, कहु न अगम, सब सुगम भयेउ विधि दाहिन, Nothing (*fell out*) unlucky, but all chanced to be lucky according to the rule (*of omens*) of the right side; Git., A., 80, 3, आपु अवध बिपनि बन्धु सोच-जरनि जरत, तुलसी सम बिखम सुगम अगम लखि न परत, (*Bharat*) himself, being in Awadh (*while*) his brother is in the wood, is consumed with the fire of anxiety, but Tul'sī Dās (*says*) it cannot be determined whose is the comfort and whose the discomfort, or whose the happiness and whose the misery (*i.e.*, Bharat, being comfortable at Awadh, is miserable through anxiety for his brother Rām, while the latter, though in the discomforts of the woods, has no anxieties and is happy). ⁴Rām., A., ch. 47, 7, नारि सुभाज सब विधि अगम अगाध दुराज, A woman's nature is altogether incomprehensible, unfathomable, and deceptive; ib., Bā., 27, 5, उभय अगम, जुग सुगम नाम तँ, Both (*the twofold knowledge of God, as immanent and transcendent*) are incomprehensible, but both become intelligible by means of the name (*of Rām*); Jan., ch. 32, सुनि-मन अगम अनन्द सुलोचनि पावहिँ, Her eyes enjoy a pleasure inconceivable to a Muni's mind; Git., Ar., 17, 1, सेवरी सोइ उठी फरकत बाम बिलोचन बाड, सगुन सुहावने सुचत सुनि-मन अगम उकाड, Sēwarī, she stood up, and her left eye and arm began to throb, which appeared to her a lucky omen of joy inconceivable to a Muni's mind; Misc. 28, अगम अगोचर लीला-धारी सो राधा बस कुञ्ज-बिहारी, (*Hari*), the inconceivable and imperceptible, he (*as Krish'n*) indulges in sports and takes his pleasure in groves under the influence of Rādhā.

(II) *adv.*, extremely, excessively, exceedingly, (*often practically serving as a superlative particle*). Exam., Hb. i. 3, कोन परि कैत तकर निरवाह, प्रखम लगेअहि अगम अथाह, How can it be accomplished (*by me*)? it seemeth now extremely difficult; अगम अथाह in this sense is a common phrase; so also अगम अपार, exceedingly difficult (*Āz. Gy.*), and अगम अलख, exceedingly difficult to distinguish (Git., Ut., 317, 4); Misc. 49, भव-जल नदिया अगम बहे, सुभे आरौ न पार, The river of mundane cares (*lit.* water of existence) flows violently (*lit.* so as to be impassable), the further side of the river is not to be seen; Din., आजु देखैत ही अगम अथाह, To-day I see (*the river*) to be exceedingly deep.

[Skr. अगम्यः, Pr. अगमो, B., H., and G. अगम; in the other Gds. apparently only tats. अगम्य, q.v.]

अगम agam (2), आगम āgam, (obl. pl. अगमन agaman), Ts., subst. m., 'arrival, commencement; ²approach, futurity; ³any shāst'r or holy scripture (Smṛiti) as distinguished from the Bēds (Shruti, निगम) and the Purāns; esp. ⁴later works, Tāntrik, Bāishnab, etc., such as the Nārada Pañcharātra (comm. नारद-पञ्चरात्रादिक). Comp., अगम-ग्यानी, (subst. f. -ग्यानिनी) or अगम-जानी, (subst. f. -जानिनी), adj., knowing the future, hence subst., a prophet; अगम-वक्ता, (subst. f. -वक्त्री), adj., telling the future or expounding the shāst'r, hence subst., a prophet or a religious teacher; अगम-वात (f.) or अगम-वानी (f.), prophecy, prediction; अगम-विद्या, the art or science of prophecy; अगम-निगम or निगम-अगम the Hindū sacred books, the Bēds and other shāst'rs. Exam., 'Bih., vii, 3, भादो अगम पय नहिँ सुभे, or B. Gr., II (Bh.), v, 5, भादौ अगम डगरिया ना सुभे, On the arrival, or with the commencement of Bhādō the paths can no more be seen (on account of the floods); Krish. 139, दादुर मोर कोकिला बोलै पावस अगम जनावै, The frog, peacock, and cuckoo by their cry announce the arrival of the rainy season. ²Coll. (Bh.), ज जन अगम भाखे में बड़ होशियार बाटे, That man is very clever at telling the future. ³K. Rām., Ut., 54, तुलसी महेस को प्रभाव-भाव ही सुगम, अगम-निगम हू को जानिबो गहनु है, Tul'sī Dās (says) the understanding of the power of Mahēs is easy, (but) it is difficult to know the shāst'rs and the Bēds; Pārv., chh. 13, ईसान महिमा अगम-निगम न जानई, He does not know the glory of Sib, nor the shāst'rs and Bēds; Git., Bā., 2, 24, सारद-सेस-गनेस-गिरीसहिँ अगम-निगम अवगाह, The shāst'rs and Bēds are the (subjects of) deep study to Sārād (i.e., Saraswatī) Sēs, Ganēs, and Girīs (i.e., Sib); Dōh. 80, निगम-अगम साहेव सुगम राम साचिलो चाह, आँबु असन अबलोकि यत (= प्रत) सुलभ सभै जग माह, According to the Bēds and shāst'rs the Master is easy to approach for those who truly wish for Rām, just as easy as the drinking of water may be considered to be for every one in the world; Misc. 27, गुन-गहि, अगम-निगम जो भाखे, तीन-लोक उदरमें राखे, The virtuous woman, whom the Bēds and shāst'rs declare, conceived (the lord of) the three worlds in her womb; Padm., ch. 148, 7, तहाँ न सूरज, चाँद न सुभा, चढ़े सोइ जो अगमन वृक्षा, There neither sun nor moon is visible, (there) let him ascend who understands it through the shāst'rs.

(The word is of rather rare occurrence in this form, the usual and proper spelling being आगम. In the third and fourth meanings the word, in this form, has (with the exception of the example from Padm., ch. 148, 7) never been met with except in combination with निगम, and it

should be noted that, according to the commentators, this compound निगम-अगम always admits both meanings, viz. 'the Bēds and other shāst'rs,' or 'the Bēds which are difficult to understand.' That exceptional case, too, admits of an alternative interpretation, by reading अगम and न as two words, and translating: there let him ascend who does not consider (the feat) inaccomplishable. It is probable that the form अगम was purposely used by the poets with a view to the double meaning, this being a favorite conceit with Hindū poets. It may be added that in the Rām. it never occurs.)

[Skr. आगमः, Pā. आगमो, Pr. आगमो (cf. Sapt., vs. 581, arrival; Bhag. p. 282, shāst'r), Mg. Pr. आगमे (Hēm. iv, 302); H. like B.; M. and B. आगम, P. अगम, S. अगुम (prophecy), G. अगम (futurity). The tadbh. Pr. आचमो apparently occurs in Sapt., vs. 476, but it has not survived in the Gds.]

अँगमड़ी āg'marī, आँगमड़ी āg'marī, Tbh., subst. f., 'a stretching of the limbs; ²yawning. See अँगड़ाई āg'raī; also under आँग āg. Exam., Coll. (Bh.), रात के जगन्ना से बडत अँगमड़ी होत बा, From lying awake at night, one gets to yawn a great deal.

[Skr. अङ्गमर्दिका, (Pā. अंगमर्दिका?), Pr. अंगमर्दुआ (cf. Hēm. iv, 126), B. अँगमड़ी, H. आँगमड़ी, A. आँगामुरि, or गामुरि, M. अँगमोड f. or आँगमोडा m., also अँगबका m., P. अगवाड़ी. See, however, also the remarks on the derivation of ✓ अँगड़ा.]

अगमन ag'man, (poet. अगमना ag'manā), (Bw.) a shortened form of अगमान ag'mān or अगवान ag'wān, q.v. Exam., ¹Padm., ch. 280, 6, हखि पाँच जो अगमन घाये, ते अङ्गद घर सँड फिराये, Angad seized the trunks of the five elephants which ran in front, and slung them round; ib., ch. 445, 2, रतन-सेन आवे जेहि बाटा, अगमन जाय तेहि घाटा, On the road by which Ratan'sen was come, in that pass she (i.e. Padmāvatī), going before, sat down (to await his arrival); Git., Su., 51, 3, राबन कर परिवार अगमनो (= अगमन+उ) जम-पुर जात बडत सकुचै है, Rāban, placing his retinue in front, is greatly ashamed on going towards Jam'pur; Padm., ch. 670, 1, राजा बन्द जेहि के सो पतना, गा गोरा ता पँह अगमना, He whose prisoner the Rājā is, is Pat'nā; to him the Gorā went first.

(This word also occurs as a v.l. in Rām, A., ch. 26, 1, for अगडँड, in the edition printed in मतवच इलाही. P. अगमन guide.)

अगमना ag'manā, poet. for अगमन ag'man q.v.

अगमान ag'mān, the same as अगवान ag'wān, q.v.

अगमानी ag'mānī, the same as अगवानी ag'wānī, q.v.

INDEX TO THE RĀMĀYAN.

Preliminary Note.

THIS Index is founded on the text of Rām Jasan's Banāras edition (1869),* as corrected by the emendations given at its close. We believe that it gives a reference to every occurrence of every word in the text thus emended. Every appearance of even such words as अति or अस् has been noted and registered. We hope that the number of mistakes is few; and in order to render them as few as possible, we have tested the majority of entries after they have been set up in type. Any mistakes which do occur will not, we believe, cause serious inconvenience, as there is a double reference to each word—one to the page on which it is found, and the other to its situation according to chapter and verse of the poem.

Any purely Sanskrit passages in the Rāmāyan, such as the invocation at the commencement of Book I, are omitted from the Index; but passages partly Sanskrit and partly Hindī, several instances of which occur in the *Aranya Kāṇḍ* and elsewhere, have been included.

In Rām Jasan's edition all *dōhās*, *sor'thās*, and *chhands* are numbered, each class consecutively in its own series. The *chaupāīs* have not been numbered. In referring, therefore, to *chaupāīs* in this Index, we have considered each as bearing the number of the set of *dōhās* immediately following it. Sometimes a set of *dōhās* is preceded by two or more sets of *chaupāīs* separated by a set of *sor'thās* or by a set of *chhands*. In this case, the same system is adhered to, both sets of *chaupāīs* bearing the same number—that of the set of following *dōhās*, and the numbering of the lines of the two sets of *chaupāīs* running on as if it was only one set. Thus on page 8 of Rām Jasan's edition there is a set of 8 *chaupāīs* followed by a set of *sor'thās* No. 3, consisting of two lines, and again by a set of 10 *chaupāīs*; then follows a set of *sor'thās* No. 4, consisting of two lines; then again another set of 10 *chaupāīs*, and finally a set of *dōhās* No. 22. All these three sets of *chaupāīs* are considered for the purposes of this Index to consist of one set of *chaupāīs* No. 22, consisting of $8 + 10 + 10 = 28$ lines. The first set commences with line 1, the second with line 9, and the third with line 19.

In the Index is given, after the word itself, first the book or *kāṇḍ* in which it occurs. The Rāmāyan consists of seven books, for which the following contractions are used:—

Book I	...	...	<i>Bāl Kāṇḍ</i>	...	contraction	BA.
Book II	...	...	<i>Ajōdhyā Kāṇḍ</i>	...	„	A.
Book III	...	...	<i>Aranyā Kāṇḍ</i>	...	„	AR.
Book IV	...	...	<i>Kis'kindā Kāṇḍ</i>	...	„	KI.
Book V	...	...	<i>Sundar Kāṇḍ</i>	...	„	SU.
Book VI	...	...	<i>Laykā Kāṇḍ</i>	...	„	LN.
Book VII	...	...	<i>Uttar Kāṇḍ</i>	...	„	UT.

* Since the above was written, Paṇḍit Rām Jasan has brought out a new edition (Chandra Prabhā Press, Banāras, 1883), which is much better printed than the first. The text is practically the same in both cases, except that in the second some misprints have been corrected and a return has been made to the old Sanskrit system of spelling. The paging differs slightly in the two editions, but the numbering of the verses is the same except in the *Ajōdhyā Kāṇḍ*. In the *Ajōdhyā Kāṇḍ*, after *chaupāī* No. 107, an extra set of *dōhās* and *chaupāīs* has been inserted. Hence when referring to the second edition, from and after *dōhā* No. 107, the numbers of the *dōhās* and *chaupāīs* given in the index must be increased by one. In this way no difficulty will be experienced in using this index with it also.

The references are given in order, book by book. Thus taking the word चार, first are given in order all the instances in which it occurs in the *Bāl Kāṇḍ*; then all in which it occurs in the *Ajōdhyā Kāṇḍ*, and so on.

Each reference consists of four parts. First a number (in sanserif type), showing the page in Rām Jasan's edition in which the word occurs : thus, 16.

Then is recorded the fact whether the word occurs in a set of *chaupāis*, *dōhās*, *sor'ṭhās*, *chhands*, or *tōṭaks*, explained by the contractions ch., do., so., chh., or toṭ., respectively.

Then follows the number of the *chaupāi* or *dōhā*, &c., in ordinary Arabic numerals : thus, ch., 47.

Then follows the number of the line in the set in which it occurs : thus, 6. The entry concludes with a colon.

Taking, therefore, the first entry under अकण्ठक, after noticing that it is one of those which belong to the *Bāl Kāṇḍ*, we find it to be 31, ch. 96, 8 : which means that it occurs on page 31, in *chaupāi* No. 96, line 8. If the word occurs more than once on the same page, the page number is not repeated ; if it occurs not only in the same page, but also in the same set of *chaupāis* or *dōhās*, &c., the *chaupāi* (or *dōhā*, &c., as the case may be) number is not repeated. Thus among the *Sundar Kāṇḍ* entries for चार we have 265, ch. 29, 2, 3, which means that the word occurs on page 265, in *chaupāi* No. 29, in lines 2 and 3. If the word occurs in two different sets of *chaupāis* in the same page, the word ch. is omitted the second time, and the entries are separated by a semicolon. Thus under अकण्ठक we have the entries 10, ch. 25, 7 ; 26, 2 ; 27, 1 :— which mean that the word occurs on page 10, in *chaupāi* No. 25, line 7, and in *chaupāi* No. 26, line 2, and in *chaupāi* No. 27, line 1.

It is hoped that with the aid of the above instructions no difficulty will be felt in using the index.

INDEX

TO THE

RÁMÁYAN OF TULSÍ DAS.

॥ अ ॥

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